THE A.M.E. ZION QUARTERLY REVIEW

Courtesy of The Cleveland Museum of Art

St. John
By Master of the Statuettes of St. John
Italian, Florence, XV Century

The A. M. E. Zion Quarterly Review

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Courtesy of The John and Mable Ringling Museum of Art, Sarasota, Fla.

JOHN THE BAPTIST

by

Florence Turverey Reeves

John the Baptist, a dynamic figure who came as a forerunner of Jesus, is often spoken of as "a voice crying in the wilderness". From the Gospel references it is assumed that John went out to the desert to live when he was still a child. Since the Essenes, hermits who lived in extreme austerity, resided and worked near the Jordan, many authorities think that John the Baptist might also have been an Essene.

In early times John the Baptist became a popular saint. Baptism was and is a sacred rite of the church symbolizing spiritual rebirth and baptisteries were built in many cities and towns. This meant work for artists who adorned these buildings with representations from all phases of the Baptist's life. From references in the Bible, artists found the life of John a dramatic and fascinating subject.

Only Luke describes the birth of John. (Luke 1:5-25; 57-80). In this large canvas (78½" x 70") Guido Reni, an Italian artist who lived from 1575 until 1642, has depicted an intimate home scene. This idea does not come entirely from the fertile imagination of the artist. Luke 1:58 reads "and her neighbors and kinfolk heard that the Lord had shown mercy to her, and they rejoiced with her". These friends and neighbors have come to help out and do what they can, but they have gathered more gladly to express their delight that in her advanced years Elizabeth should bear a son. There is an air of bustle and happiness as they all cluster about the baby.

The precious child lies on a blanket on Elizabeth's lap waiting for his bath. Two of the ladies are preparing it,—one pours water into the bath-pan while the other appears as though she would go for another jug of water. The rolls of linen cloth are on the stool at the right for after the bath the child will be swaddled with these bands.

One of the women bends over Elizabeth's shoulder and with a pleased look and gesture she admires this beautiful male child. If we follow the Bible conversation the name of the baby is under discussion. Perhaps the tall woman at the right has suggested that of course he will be named Zechariah after his father. Elizabeth has turned to say, rather forcefully too, "Not so; he shall be called John". The friend deliberately folds her hands over one another and upon

Courtesy of Wadsworth Atheneum, Hartford

her face there slowly appears a puzzled skeptical look as though she is about to say, "None of your kindred is called by that name". The maiden carrying the water jug turns back as she is also surprised to hear that the name is to be John.

But Elizabeth gives no ground. Her posture and attitude seem to reveal her determination to name the child John. For her the subject is closed. Her wrinkled face and hands tell us of her advanced years but her spirit is as firm as ever.

This painting is in the Ringling Museum in Sarasota, Florida and is striking in its simple background and pleasant family atmosphere. A subject such as this where the artist could paint lovely Italian women in dress which may have been worn in his own day was congenial to the artist's brush. One likes to think that such a pleasant harmonious atmosphere surrounded the birth of John the Baptist so long ago.

JOHN THE BAPTIST IN THE WILDERNESS
Thomas Cole 1801-48. American
Original: Wadsworth Atheneum, Hartford, Conn.

Thomas Cole was the founder and leader of what is now known as "The Hudson River School". This does not mean that they worked in the vicinity of the Hudson River only but rather that they delighted in depicting vast space, grandiose effects of nature and a romantic portrayal of the beauties of their own country. (America was becoming strongly nationalistic at this time). In spite of the fact that Cole was born in England and did not come to the United States until he was 16 years old, he ardently loved his adopted country and in maturity made his home in Catskill, N. Y.

Just as Italian artists often depicted the birth of Christ among Roman ruins so Cole, too, used the Catskill Mountains as background to depict the fiery preaching of John the Baptist. His imposing pulpit is a jagged promintory of rock jutting out over the deep ravine below. Observe the lofty peak above, the craggy mountain in the distance. The mist rising from the narrow gorge below trails off over the mountains and joins the billowy white clouds above at the right. Cole seemed to approach nature with wonder, awe and even reverence. One feels that this is a wild and rugged country suited to our ideas of what a "wilderness" might be like. Among the wild growth of bushes and ordinary trees are two palm trees—one at the left of John

Courtesy of The Minneapolis Institute of Arts

and the other below center. This serves to remind us that the setting is supposed to be Palestine and not the Catskill Mountains. Here nature is so overpowering that John and his followers are diminutive indeed.

Obviously Cole's interest is in nature rather than man. Even in a close-up of the center the people are still dwarfed. John in a dramatic gesture is manifestly doing some serious teaching and preaching. Some below are moved to respond by word and gesture. But John's fame has already gone out for while this group is small and exclusive, observe that down below, others who wish to hear the teaching, toil upward on the path.

SAINT JOHN PREACHING IN THE WILDERNESS
Guido Reni, 1575-1642. Italian
Original: The Minneapolis Institute of Arts

Guido Reni was one of the prolific painters of the 17th century when religious art had begun to decline. Many of Guido Reni's religious subjects such as Mary Magdalene were often oversweet but he was a great success in his own day.

Here the artist gives us a close-up of John the Baptist as he preaches to great crowds of people who seek him in the wilderness. "And there went out to him all the country of Judea, and all the people of Jerusalem". (Mk. 1:5). The crowds are suggested by the mass of people in the background at the left and by another group at the right more in the foreground. All types of people seem to have come and there are even women who have brought their babies. Everyone appears to listen intently. The wilderness is suggested by the thick dark areas of trees at the right and left as though the forest was so thick with underbrush that it was impenetrable.

Guido Reni makes John the Baptist a very young man indeed. He has a beautiful well-formed Apollo-like body showing no suggestion of austere living or lack of nourishment. Locusts and wild honey appear to agree with him and he seems as well fed as any of his listeners. He is clothed in the mantle of skin but the "leathern girdle" is nowhere to be seen. The reed cross is balanced in his left hand and it leans toward the right side of the painting. This is balanced by the upraised arm at the left and the forefinger of his left hand points upward towards God. Below on the rock beside him is the shallow shell he will shortly use for baptizing. John's hair is

Courtesy of The National Gallery of Art, (Kress Collection)

dishevelled, and the stubble upon his chin shows he hasn't shaved lately. However he is quite unconscious of his appearance for he is lost in the outpouring of God's word. His eyes are fixed and staring as though intent upon his excoriating message: "You brood of vipers! Who warned you to flee from the wrath to come? Do not presume to say to yourselves, 'We have Abraham as our father'; for I tell you, God is able from these stones to raise up children to Abraham". (Mt. 3:7-9).

Thus Guido Reni gives his figure of John the Baptist the mein of a prophet!

"Then Jesus came from Galilee to the Jordan to John, to be baptized by him. John would have prevented Him saying. 'I need to be baptized by you, and do you come to me?' "

Matthew III:13-15

THE BAPTISM OF CHRIST

Paolo Veronese, 1528-1588. Italian

Original: Kress Collection, National Gallery, Washington, D. C.

This painter's real name for Paolo Caliari but he was born in Verona and so became known as Veronese—or the man from Verona. He was one of several of the great Venetian Renaissance who painted lush allegorical works, splendid palace ceilings as well as large religious scenes such as the Wedding at Cana.

At once we are arrested by the sheer beauty of this work. Beauty of line, color and composition is matched by the beauty of interpretation, beauty of character and the beauty of complete surrender to God's will.

The setting of the wilderness and the Jordan River is merely indicated and idealized and not literally pictured. The baptism is not taking place in the main stream of the Jordan, but rather in a small estuary, an off-shoot of the Jordan River. Contrary to the ideas of many other artists, Veronese has pictured this as a private baptism with only one angel and the light of the approving Father in the Heavens as witnesses. Nor is there anything in Scripture to compel us to think of it as having been otherwise.

On the right side of the painting we see the long staff of John the Baptist leaning against the rock. It is in the form of a reed cross and around it is entwined a narrow banner upon which is written in Latin, "Behold the Lamb of God". This type of reed cross is al-

ways used in art as the emblem of John the Baptist and you will almost always be able to identify him by this cross.

We are given a full view of the face of John the Baptist and it is so presented that one can scarcely tell which is John and which is Jesus. The cousins have both lived close to God, and the family likeness, both physican and spiritual, is very apparent. There is a look of tenderness, seriousness and great earnestness in the face of John as though God had already revealed to him the person and ministry of Jesus and the place He would hold in the future. John concurs in all that has been revealed to him and performs his part with beautiful reverence. Tis is the supreme moment of John's career, that toward which his entire preaching pointed.

Jesus had come of Himself to be baptized of John and the artist shows His complete submission to the Father's will in the lines of His body, His bowed head, His folded arms, His bent knees. The baptism by water is but a symbol of that surrender. The faint lines around the head of Christ and the rays of light from Heaven presage the words of God, the Father,

"This is my beloved son in whom I am well pleased".

Where are the ministers stationed? Changes noted: the Reverend Dr. D. P. Thomas, from Walters Church, Chicago, to Sharon, Penna., (Ruth Church). The Reverend N. L. Meeks goes to Walters from Sharon. The Reverend P. L. DeBerry from Presiding Elder in the Western North Carolina Conference to the New York Conference (address unknown); Reverend William Poe from the Church on the Hill to Grace, Charlotte; Rev. Arthur Hardge to Oklahoma City, Okla.; the Reverend P. Churchill from Grace, Charlotte, to Brooklyn, N. Y.; Reverend R. L. Newby to Charlotte, N. C.; the Reverend L. W. Howard from Harrisburg to Allentown; the Reverend E. C. McLean to Erwin, N. C.; the Reverend J. A. Belton from Gastonia, N. C., to Great Neck, L. I.; the Reverend L. C. Weddington from Detroit to South Bend, Ind. The Reverend S. H. Williams becomes one of the Presiding Elders of the New York Conference, leaving Ralph Avenue, Brooklyn.

ADDRESS DELIVERED IN MONTGOMERY, ALABAMA
by Bishop C. Eubank Tucker of the 10th District

President King, Members of the Montgomery Improvement Association, My Friends:

It is indeed a humbling experience for me to stand here before you today to speak in this historic spot—Montgomery, Alabama.

And I am sure that you know that when I refer to this as a historic spot, I am not speaking of the "history" that is written about Montgomery in the history books. For years the children of America —the Negro children as well as the white children— were taught that Montgomery's main claim to fame was as the birthplace of the Confederacy. But today there is a new title for Montgomery: It is known now to the four corners of the world, as the new birthplace of democracy! And I say to you that when the histories of the mid-twentieth century are written and written truly, it will be recorded that in the years of 1955-1956-1957, democracy and Christianity were reborn in America and the place of the rebirth was Montgomery, Alabama.

When I accepted the invitation to speak here today, I wondered what I could say to you men and women who would be gathered here. What can one say in words to people who, by their actions, have spoken to the world?

For, my friends, you have spoken—and you have been heard: In the course of my work in the church, I have occasion to travel into various parts of our land. I have occasion to talk with all manner and kind of people. And wherever I go, the name of Montgomery is on the lips of the people. Wherever the name Montgomery is spoken men's eyes light up and life takes on new dignity and meaning, and I think we all know that it is not only in America that this is so. For the name of Montgomery is legend now across the seas and in far continents. Men and women in Africa, men and women in Asia, men and women everywhere hear the name and lift their eyes to new horizons, see new visions and turn back to their work with a new drive to push onward toward their destiny, their own date with freedom. You men and women in this city have lit a fire that will not be quenched; you have taken the Christian religion out of moth balls and given it life again; taking as your guide the 2,000-year-old teachings of our Lord, Jesus Christ, His affirmation of the dignity of the human soul and His Gospel of Love, you have inspired the world.

You, ladies and gentlemen, have not only made history in this southern city; *you are history.*

And, so today I would like to talk for a few minutes of the time allotted to me about *history.* History, as it has been made in the past, history as it is being made today, and history as it will look in the future. It is important, I think that we see ourselves and our lives in the perspective of history. Only then do we see the experiences of our times in their true magnitude and their true significance.

We are living in a time of struggle, of great difficulty. And, as I speak to you of the inspiration you have been to the world, let it not appear that I am overlooking the hardships you have suffered in this past year. Let it not seem that I am minimizing the dangers you have lived with, the danger you live with today. For I well know and the world knows that each of you lives with death as his companion. The bombs that have exploded in Montgomery have been heard round the world, and God in Heaven forgive us who live elsewhere if we read our newspapers and think only of the grandeur of what you have done here. God in Heaven forgive us if we forget that each life here in Montgomery is precious, if we forget what it must mean to each of you not knowing what night a bomb may be placed under *your* house or in *your* church or what day it may be you who would be in the line of gunfire. These things are hard, and no man who has ever lived with physical danger has done so without at some time—lest he be a saint—wondering if the cause for which he is working is worth the price.

It is a decision no man can make for any other man, and I am sure that most of you have made your decision that the cause to which you are dedicated is worth whatever price may be required. If you have made this decision, it is because whether you realize it or not you have already placed your life in the context of history. The brief span for which we are privileged to live on this earth is short indeed, short under the most fortunate circumstances, when measured against the long history of the world. At best, our lives are insignificant measured by the temporal standards of the world. But, for us who believe that our individual lives are a part of a greater pattern of God's plan for humanity, the brief span allotted to each of us becomes important and significant because it fits into the whole. Then what matters is not the length of our lives but how we live them, the God we serve, the contribution we make to the coming of God's kingdom on earth, what we do to make this earth better for those who

come after us. For after us will come our children and our Children's children; and if the world is better for them because we have lived in it, we have fulfilled our part in God's plan. We have taken our place in history.

You here in Montgomery stand on the mountain peak of a great victory. By your solidarity, your faith, your determination and your fortitude and with God's eternal help, you have won what you set out to gain a little more than a year ago; you have ended segregation on the city buses of Montgomery. And with that victory, you have won, as you know, far more than a seat on a bus! You have won a new dignity for the Negro people everywhere. And you stand today also on the threshold of more struggle—as your bombed churches and your bombed homes attest. For the battle is not won yet, and segregation though dying is violent in its death throes. And so you come together as you have so often before in the past year—to celebrate what you have won, to weld yourselves together for the future. Let us think for a moment of the history of this city in which we gather.

This is not the first time that men and women of good will have come together in Montgomery to celebrate the victory of freedom and to plan for a bright future. Almost a century ago, the Negroes of Alabama—together with the democratic white people of this state—gathered in Montgomery for a great celebration. The occasion was the ratification of the 15th Amendment to the United States Constitution. This was the Amendment that gave the right to vote to all of the people of our country, regardless of color. There was at that time, following the Civil War, an organization in Alabama known as the Alabama Equal Rights Association. That organization sponsored a giant rally in Montgomery to rejoice in the ratification of this amendment. There was a huge parade through the city up the hill to the capitol building. There on the grounds of the capitol a rally was held. The main speaker of the day was a man named James T. Rapier, who was secretary of the Alabama Equal Rights Association.

James T. Rapier was a Negro, a man who was typical of the great leadership that the South produced in those days of Reconstruction. Rapier was born, the son of a slave, in Florence, Alabama. He was one of the delegates to the convention that wrote a new constitution for Alabama at the end of the Civil War. It was he who wrote the clause which gave all—Negro and white—the right to vote. He was one of the organizers of the Republican Party of that day in Alabama, the party which won elections in this state for ten years. It

was he who wrote the party's platform, which said in part: "We are the friends and the advocates of free speech, free press, free schools; and the most liberal provision by the state for the purpose of educating the people thereof; and henceforth there is to be no discrimination in civil and politican rights, on account of color or previous condition."

Later Rapier was elected to the Congress of the United States, representing the district including Montgomery and the surrounding counties. He was one of three Negro congressmen elected from Alabama at this time. In Congress, Rapier called for the passage of the Civil Rights Bill. This bill gave to all—Negro and white—the right to sit where they pleased on trains and other public vehicles. Rapier made a long and important speech in Congress for the passage of this bill. He said — and how familiar the words sound today — that if Negroes and whites could be killed and die side by side defending our great country, then they could also sit next to each other while they were living.

Because of Rapier's arguments and the words of many others, Congress passed this bill. It was later declared unconstitutional, and we well know that we are still fighting today for the rights that it guaranteed. But Rapier and the men of his generation wrote a great chapter in the history of our country, and they have passed along to us their heritage and their dreams. So obscured has the true story of that Reconstruction period been by the biased men who have written most of our history books that even some of us who are Negroes do not realize fully the true magnitude of what happened at that period in the South. The historians have said there was chaos in the South after the Civil War. There was not chaos. There were the beginnings of a new and better society!

The old society in which a few men had ruled because they owned other human beings as slaves had been swept away. And the slaves who had been freed and the white people who had also previously been deprived of their rights by the few who ruled—there two groups of people met together to elect their representatives, in the other southern states as well as here in Montgomery, came together in conventions to write new constitutions for their states. On the basis of these constitutions, the people reorganized their governments; they elected their representatives to the state legislatures and to local offices. There were 22 Negroes in Congress during that period and many more in the state legislatures of the South and in

the administrative and judicial offices of southern state, county, and city governments. Working with these Negro leaders were many white elected officials—men who also had been deprived of the right to vote and hold office under the old slave society. Together these men, Negro and white, laid the foundations for something new.

But when they laid the foundations for the new, they did not imitate the old. This was not a case of one set of rulers replacing an old set of rulers—as changes in political leadership so often are. The society these men planned was a democracy in the true sense of the word. Many people have forgotten—and some people never knew—that these Reconstruction constitutional conventions and legislatures established universal compulsory public education for the first time in America. They abolished imprisonment for debt. They established absolute equality of black and white at the polls. They reorganized the state and county governments along more democratic lines. They abolished the laws that said a man must own property to hold office. They extended opportunities for landless farmers to buy land. They brought about prison reforms. They launched programs of public improvements—new roads, new bridges, charitable institutions for the handicapped. A northern newspaper at that time wrote of the Reconstruction constitutional conventions: "Here is being enacted the most incredible, hopeful, and yet unbelievable experiment in all the history of mankind."

Those were great days, filled with the promise of great things to come; and someday the history of them, the true history, will be written adequately. We who are Negroes can take pride in the fact that we produced in that period—as we are producing today—the greatest and finest leaders the South has ever known. We can take pride in the fact that the most humane governments, the most democratic governments, the governments most concerned with the welfare of the people that the South has ever known were established when our people were in positions of leadership. We can take pride in the fact that these governments our people helped lead were concerned not alone with the problems of our own people but that what they did was for the betterment of *all* people regardless of color. Many white people of that day—your die-hard Confederates to the contrary, notwithstanding—were aware of that fact. They saw that these new Reconstruction governments were guaranteeing the rights of *all* people, and they joined with our Negro leaders to make them work—just as more and more white people in the South today are gradually coming

to realize that our struggle is their struggle and that when we gain our complete freedom it will be a better world for them. It was white and Negro together who formed a new political party in the South dedicated to the principle that henceforth there should be no discrimination in civil and political rights. It was white and Negro votes that elected James T. Rapier and men like him to Congress—and it was the white and Negro people both of Alabama whom he represented when he stood on the floor of Congress and called for laws to benefit all the people. .

But, as we so well know, the promises of Reconstruction died too quickly. The old powers-that-were in the South were determined to re-assert their power. They organized their Ku Klux Klan; they used force; they used violence; many of our people were killed, and terror ruled in the land. On that day when the great rally was held in Montgomery to celebrate the passage of the 15th Amendment, James T. Rapier in his address warned the people to be ever watchful of their liberties because some would want them to be slaves again. His words turned out to be all too prophetic. Those who wanted the people to be slaves again were victorious—for a time. And yet not really victorious. For progress had been made. Slaves had been freed; the long march toward real freedom had begun. And a dream of a better world had been dreamed. There is no way to kill a dream. Men may be killed, but their dream is passed from generation to generation, and it can never die. It may be silent for decades, sometimes even longer. But somewhere in the darkness it continues to breathe and wait—waiting until at sometime in the future another man, another group of men, take it up again and give it a voice, waiting until some new crisis in history gives it a new platform.

And so it fell to us, my friends, to those of us who live in the 20th century, to take up the dream of the men like James T. Rapier and bring it to fruition. Will we also fail? Or rather will be succeed for a time—as did those who worked for freedom after the Civil War—only to have ous success snatched from us by violence as happened in that day?

I think not, for much has changed since the time of Rapier and the men of his time. The world today in this year of 1957 is not the same as the world of the 1870's.

In a way, you might say that men like Rapier were ahead of their time. And yet that is not quite fair either, because Jesus Christ with his gospel of love and the dignity of all mankind was also ahead

of his time—centuries ahead of his time. But because he lived and taught and worked, time speeded up; the dream that God's will be done on earth as well as in Heaven came into being and men following him later have been able to push on toward this goal. And in a lesser way, wherever men have struggled and believed and sacrificed for the goal of brotherhood and good, they have pushed back the horizon of the future and made just a little easier the task of those who came later. So the work of the men and women who tried to build a new world in the South almost a century ago has pushed back the horizon a little for us. Btu it remains for us today to complete the job. And where they failed, we shall succeed. For today, as was not so true in their time, history is on our side.

All over the world today, the colored people of the earth are coming into their own. That was not so in the time of Rapier. At that time, colonialism was still riding high, Colonialism! That strange phenomenon that appeared upon this earth beginning in the 1500's and blighted our world for almost 500 years! How will some historian centuries hence explain it? How was it possible for a minority of the world's population—the white people, people who lived at that time entirely on a small peninsula off of Asia named Europe—to take it into their heads that they were destined to rule the darker people of the world? Surely there was never a more arrogant notion. And, before they were done, these people had convinced themselves that they were elected by God to rule the rest of the world. They rewrote history to make it appear that all civilization centered in Europe and that their civilization was the great culmination of all the history of mankind! They forgot that there were highly developed civilizations flourishing in Africa and Asia—civilizations built by black men and women and brown men and women—when the white men of Europe were still living in caves. And they plundered these civilizations and for a time destroyed them. They took other human beings as slaves and exploited their natural resources and their labor. But it was a system that was doomed to failure from the start. Man's dream of freedom and dignity is eternal, and no system which deprives any man of these God-given rights can survive forever.

All over Asia and Africa today the colored people are declaring to the world that they will rule their own destiny. Just a few weeks ago, on March 6 of this year, we read in our papers of the birth of the new independent state of Ghana in West Africa. Ghana, the old Gold Coast, once the center of the slave trade! It was as recently as a

century and a half ago that the people of this country were being captured and taken into slavery. But this month, my friends, that country became again a free nation, an independent and free and equal partner in the British Commonwealth of Nations. And this month, my friends, high officials of all the major states of the world—including the Western World—went to Ghana to pay their respects to this new nation formed, organized, and ruled by African men and women. This new African state could not be ignored by the white world—as the white world can no longer anywhere—in America as well as in Europe—ignore the cry of the colored peoples for freedom and equality.

Ghana, it is true, is only a tiny part of Africa, and great parts of that continent still live under the rule of foreign powers. But Ghana's independence is an important milestone and a great leap forward. All over the continent, the people are demanding their freedom too, and it will come as surely as the dawn follows night. Historians of the future will undoubtedly record that the most important trend of history in the 20th century was the emergence of the world's colored populations as rulers of their own destiny. It will be recorded that it was in this century that the shackles imposed by the white man were thrown off and the colored man, who has behind him long centuries of civilization, became again an equal partner in the world community to contribute his talents and his brainpower and his energy to the common good of all mankind.

We who are Negroes in America are inevitably a part of this vast movement of the colored peoples of the world. The freedom surge in Africa and Asia has given strength to our own struggle for equality, and we in turn have by our efforts given strength to the people's movements in Africa and Asia. And, in a somewhat different way, our goals are not too unlike those of these peoples across the seas. It is significant, I think, that in the movement of the African and Asian peoples toward freedom there is no hint of struggle for domination over their former conquerors. These people seek not to dominate as they were dominated; all they ask is the opportunity to become free and equal partners in the world community on a give-and-take relationship with the rest of the world. And so with us. Our movement is not anti-white; it is anti-discrimination. We seek not to dominate; we do not pose our interests as against those of the white people of this country. We ask only to be equal partners with the white people of this country—to take our place fully in the com-

munity of our nation, as the peoples of Africa and Asia seek to take their place fully in the community of the world.

And we will do it, my friends. The time will come—and it may be sooner than it now seems to some—when Negro men and women will again represent this state of Alabama in the halls of the U. S. Congress as James T. Rapier and his contemporaries did. The time will come—and not too far off—when Negroes will again sit in positions of leadership in our southern state and county and city governments, on our judicial benches, in our city halls and state houses. The time is coming when you will gather here as today and your children will take your rightful places of leadership in the political and economic life of this state and of the South.

And, now before I close, I would like to talk for just a moment about the kind of future we are going to build when this day comes. I believe it is going to be a great future; I believe that, like the beginnings made in the days of Reconstruction, it will be a time of unprecedented progress for the entire South. It will be a time when the local governments of the South become truly democratic and function for the welfare of *all* the people. It would not be inevitable, you know, that this happen. It could be that we, as we emerge into complete equality, would become as selfish and as greedy and tyrannical and oppressive as those who have oppressed us. But I am confident that will not happen. I am confident that when we offer our region leadership we will offer them spiritual and moral leadership of the highest calibre as well as political leadership. And I am confident of that, among other reasons, because of the high spiritual plane upon which you here in Montgomery have cast our struggle.

As we struggle against the past, the methods we use always shape the form that the future will take. And it is perhaps the greatest contribution of Montgomery that when you here chose the methods by which you struggle against the past you selected those which are already laying the foundation for a better world.

I think it is this that has caused Montgomery so to capture the imagination of people, white and Negro, all over America. This more than all the other great things you have accomplished here. Oh, it is true that the unity you have displayed, the determination you have shown and your great, great courage have been an inspiration to all who heard and read about you. But the greatest insipration of all has been that when you took your stand against intolerable hate and discrimination you took it not with your hate in your own

hearts but with love, that when you faced violence on every side you did it not with violence in your own hand but with the gospel of non-violence as your weapon. You, like a poet of the new state of Ghana, have said:

"When the dawn
Of freedom breaks
Upon this golden shore,
Oh, let it break
Upon a land
Wherein the beauteous glow
Of liberty
Has chased away
The gloom of greed. . .
A land wherein
The Bitter of hate
Has long decayed. . .
For bitterness
Is a blight,
Terrible and sore,
And freedom
That thrives
In hatred and dislike
Is servitude
In every land."

The world today is hungry for non-violence and love. This white dominated civilization of the past 400 years of which we have been talking today—it has accomplished a lot of things in many ways. It has produced great material wealth; it has created many gadgets that we all find very useful and which make our material life more pleasant. But it is hard to forget that it has also produced the biggest and most terrible weapons for killing that mankind ever devised. Today it is sick with its own violence; it is frightened of its own Atomic Bombs which it has created, and it doesn't know where to turn. For all the material comforts that it has produced, it is painfully aware that something basic is missing from its way of life—and it is seeking, seeking, always seeking.

You hear it everywhere these days in the pronouncements of thinking men and women. Civilization as we know it is threatened, they say, because the moral and spiritual development of modern man has not kept pace with his material and technical development.

And that it true. Morally and spiritually in many ways, our modern society is bankrupt. People look for an answer, and no one seems to find it. They look for it in various philosophies; they look for it in the various escape mechanisms of pleasures and the philosophy of "Eat, drink and be merry." They look for it in the offices of psychiatrists. And many of them look for it in the Christian Church. The white churches in America today are having a great spurt of new growth—as bewildered men and women who turn to them in hopes of finding some answer in these trying times. But still people do not feel that their seeking is satisfied. White ministers preach from their pulpits the words of the gospel of Christ and their congregation listen with strained ears because they want to grasp a belief that will give their life meaning. But, more often than not, they go away disappointed and empty. The great gospel of Jesus has been stripped of its meaning, and it is no more than empty words, and the longing of the people is not satisfied.

And then Montgomery happens. Here a group of people who have every reason to hate turn their backs on hatred and march toward the future with love in their hearts for those who have oppressed them. Here a group of people who have been the victims of violence proclaim as their own way the path of non-violence. The words of Jesus come to life once more because they are now not just empty words from a pulpit but actions that are being put into practice. And it is like a breath of fresh air over the land. There is hope again in men's hearts that the human race *can* live in brotherhood. There is hope again that men by their belief in Christ *can* be saved—can be saved from the temptation to hate, to kill, to destroy each other; there is hope again that the will of God can be done on earth as it is in Heaven.

Honest leaders of the white church in America today are saying that the leadership being given today by the Negro church in the South may eventually prove a saving grace to the white church in this country. For the spirit of the Negro church is leading the white church to examine its own soul. When it looks at you and sees real Christianity in action, it begins to realize—a hard and painful realization—that its own religion has been a mere mockery of the teachings of Christ. It realizes that it has been living on forms, with the content all gone. It may be indeed that the Negro church in America will lead this land to a great moral and spiritual revival—the revival which it so badly needs and so pitifully seeks.

And so, as we in all parts of the South move on to the struggle that still lies ahead, we will keep and spread the spirit that you have kindled here. We will give no quarter in our total fight against segregation; we will make no peace with oppression anywhere. Our goal is complete equality, and we will hate with all our might every act of discrimination and segregation, and we will not equivocate. But we will always take care that it is the *deed* of discrimination that we hate; we will hate no other human being. For we know that hate destroys the hater much more than it does the victim: that is a fact that many thinking white people will today attest to in the area of race relations. The white man's refusal to regard the Negro people as his brothers has rendered him incapable of moral and spiritual leadership in these modern times. This leadership has now fallen to us, and we will emerge from this period of struggle equipped to provide the spiritual leadership that the world needs.

Let me say in closing that I have in speaking to you today placed great emphasis on the great future that I believe lies ahead of our people and our religion—in that day when the battle against segregation is mon and we take our right and equal places securely in our society. I have emphasized these things because I think it is important that we ever keep in mind the final goals toward which we are working. We have to keep our sense of history and to know, no matter how dark the road may seem at times, that the Promised Land is there and that we will surely reach it. But in emphasizing these things, I do not mean to imply that I think the battle is almost over. I know we still face great hardships before the final victory. For some of us, more sacrifice will be required than for others. But there is not a one among us who will not have some price to pay. The clutch of the segregationists on our society is still very strong; you here have delivered their system a mighty blow and perhaps a mortal blow, but it is still alive and it has the power yet to hurt many, many people. But we must remember too that in many ways this power of the segregationists is today more apparent than real. The violent measures being used by the die-hard defenders of segregation are far more a sign of weakness than a sign of strength. They are taking drastic measures because they are desperate. In their own hearts, many of them know that their system is doomed. Some of them cherish the hope that they can continue to keep it alive for their own lifetimes; few of them really have any hope that it will last very long.

But I believe profoundly that it will not even last for the lifetime of very many people living today. I believe that you and I who are gathered here today will live to see segregation on its final death bed. The end will come more quickly in some places than in others, but everywhere it will come. We can move to the future with confidence; we will not be discouraged by a temporary set-back here or there, for the final victory is ours.

You are gathered specifically today in the interest of rebuilding your churches that have been bombed. I have not the most fleeting doubt that these churches will be rebuilt. People who have done what you have done here in Montgomery will not be conquered by this kind of attack. Church buildings can be destroyed, but the Christian church is the spirit of Christian people. And that cannot be destroyed. Not among you, who have found as have so few of the nominal Christians in modern America the true meanings of the teaching of Christ. We will build new churches, and people all over America will help us. And we will build more than church buildings, my friends: we will build a new world.

While many eyes have been turned on the integration process in the South, in Pennsylvania renewed racial bigotry was observed a few miles north of Philadelphia in the Levittown area where a Negro family was being subjected to active pressures by neighbors. The incident served to show that the struggle for freedom has a long, long road to travel here in the North where many indications of narrowmindedness are to be observed. The church, both North and South, must renew its efforts at "equality of opportunity." Bright spot, however, was Auburn, New York, seat of the Connectional Council and Board of Bishops meeting where white citizens on every walk of life opened doors for the 300 members and friends in attendance. The beautiful new First Methodist Church not only was used for the opening session (the Holy Communion) but was offered for the entire session. The First Baptist Church opened its doors for another session while the Woman's Union and the Y. M. C. A. along with hotels, motels, some as far as 15 miles away, threw wide their doors.

THE CHURCH AND THE FAMILY

by Rev. W. B. Cowherd, Minister
Wallace Temple Church, Bayonne, N. J.

One of the most startling realizations is the fact that the average Negro has little or no conception of *home and family living*. In so many instances the term "family" is regarded as a biological accident entailing necessarily a merely economic responsibility. The emotional responsibility of family life is either loosely regarded or tragically treated. The family as a unit for building personality and character, for transmission from one generation to another of civilization's best ideals and objectives is not seriously considered.

Actually, the concept "family" is that which creates the concept "home". Indeed, the concept "family" is the basis of the "community" concept, for it is in the family that the individual first learns and receives opportunity to test and verify the notions of honesty, industry, and cooperation which are essential aspects of good citizenship and general community living. For this reason a society is no better than the family-life which characterizes it. It is, therefore, of vital importance that family life be strengthened.

The strength of the family depends upon its *cultural and philosophical* standards. In this materialistic society a great deal of concern is manifested with respect to the economic standard. The "gadget-concern" of so many Negro families is alarming. Concomitant with this "gadget-concern" is a disdain and snobbery of cultural and philosophical concerns. A family is not a group of merely well-fed, well-dressed, and well-equipped people. It is a group of people "living out" the best of civilization's cultural and philosophical heritage. It is a group of people lifting civilization to new perspectives of thought and attitude.

The family, then, is the contemporary frontier for the Negro church in America. It is a frontier that the Negro church has not explored. In this unknown region are tremendous untapped resources; resources that must be tapped if the Negro's social, economic and political gains are to be fully and justifiably exploited.

In so many pulpits in the land, however, the only concern from week to week is to engender a fleeting and shallow enthusiasm. More evangelical *teaching* needs to supplement (and, in some instances, supplant) so-called "evangelical preaching". In order to bridge the gap between faith and life, faith must be impressed upon the be-

liever's heart not as comprising a body of doctrine designed to strain the memory, but as constituting a WAY OF LIVING.

Home Missions involves a great deal more than church extension. Its more significant concern should be "building people'. The foundation for such psychological and spiritual construction is the family. How is this construction to be accomplished? The church may wish to use the following blue print:

1) THE CORRECTION OF ERRORS prevalent in contemporary notions as to what constitutes the foundation of family life. Family life begins with the marriage ceremony. (There is a sense, perhaps, in which it should precede even this ceremony). The telling admonition in the marriage ritual is

"that *love and loyalty alone* avail as the foundation of a happy and enduring home."

There ARE economic concerns, physical concerns, and social concerns, but these are only very important parts of the superstructure.

The EMOTIONAL concern is the *bed-rock* of home and family life.

*

2) EDUCATION OF YOUNG PEOPLE FOR LOVE AND MARRIAGE.

This does not consist merely in teaching the techniques of dating, but also that which constitutes a realistic approach to the meaning of love as it represents the foundation of existence. GOD IS LOVE. God is also the foundation of existence. Any conception of love which does not emerge from this fundamentally religious conception does not begin to approach the REAL. Love indeed "makes the world go 'round", but love must be realistically understood. A productive marriage easily proceeds from the pursuit of the realistic approach to love. The church has this approach in her custody (for the present).

3) EDUCATION OF YOUNG PEOPLE FOR ADULTHOOD AND PARENTHOOD.

Youth must be so nurtured as not to fear "growing up" and fulfilling their responsibilities in an adult world. A sense of responsibility, the power to make decisions, self-reliance, initiative,—all these elements are important in the turturing process. Many of the difficulties of leadership and disciple-

ship emerge from the fact that many adults have never fully matured. The same is true with a great many problems in home and family living.

Parenthood is the fulfillment of adulthood. Herein is the sweetness of maturity—that one gives to another the same care and cultivation first tendered him by society. The basic adult responsibility is CONTRIBUTION, contribution of WHAT ONE *IS* to society. The primary and universal opportunity for such self-giving is the family.

Parenthood is the test of maturity. To say that youth needs education for parenthood implies a great deal more than baby care. Personality needs to be so developed as to take the hostility out of discipline, exploitation out of love, and prejudice out of the social education of the growing child.

Parent hood is A STEWARDSHIP OF PERSONALITY. The parent is not merely socially responsible, but he is also theologically responsible for the manner in which he molds his sibling's personality and life.

*

Secularism is taking over the responsibility for the family. This trend is but the lesser of two evils—the other being that the needs of the family go absolutely neglected. Ideally, the family is the responsibility of the church. The perspective which this article represents is the theological one. At this time the church yet has the opportunity to assume its responsibility. There is a very real sense in which the future of the organic and visible church will depend upon the manner in which it approaches this challenge. It is not a challenge to be accepted merely *vis a vis* a thematic emphasis. IT IS THE PERENNIAL AND FUNDAMENTAL RESPONSIBLITY of the church. This emphasis should mark only the beginning, an awakening.

WANTED! We will pay reasonable prices for copies of the following: General Conference Minutes of the following years: 1864, 1868, 1872, 1876, 1888, 1892, 1900, 1904, 1908.

While we can pay nothing for Annual Conference Minutes we would be glad to receive copies for our Historical Records.

WANTED: Two copies of B. F. Wheeler's The Varick Family. Will pay reasonable amount for same.

(This article is written in response to the article in LIFE magazine, February 11, 1957, by Wesley Shrader, called, "Our Troubled Sunday Schools." Denominational and other magazines are at liberty to print it if it will be useful to them.)

"THE MOST WASTED HOUR?"

by Virgil E. Foster
Editor of the International Journal of Religious Education
and author of "How a Small Church Can Have Good
Christian Education" (Harper, 1956, $2)

The Sunday morning church school hour has been labeled "the most wasted hour in the week" in an article by Wesley Shrader, of Yale Divinity School, in the February 11 issue of LIFE magazine. The author is not trying to damage Protestant Christian education by the negative picture he gives of Sunday schools. He tries, rather, to jolt local churches into taking drastic action toward improving their educational programs. A forthright facing of the situation will bring the acknowledgment that there is too much truth in the picture he presents to permit complacency. Severe as is his shock treatment, it is all to the good if it arouses churches to greater sincerity and thoroughness in their teaching ministry. Unfortunately, Dr. Shrader seems to have investigated more carefully the negative reports about Sunday schools than the facts about the great strides that are being made in developing effective Protestant Christian education.

The picture of emptiness, idleness, and waste which the article presents is not new. Christian education leaders, ministers, and alert lay leaders know that some of what goes on under the name of Christian education is terribly shoddy. They know that many teachers come to Sunday school poorly prepared, if at all; that many churches are content to use inferior materials; that many parents send their children and young people to Sunday school without sowing any significant seeds of respect or expectancy. The leaders have been calling these conditions to the attention of their churches for years. Furthermore, they have been following this up with far-reaching help in developing effective educational work.

Dr. Shrader goes on to indicate some of the things that need to be done to improve the situation, and tells of several churches which have developed effective Christian education.

The LIFE article does a most inadequate job of reporting the

tremendous strides that are being made toward correcting the conditions it describes. Many churches have established Sunday schools which give an entirely different picture from the negative one given by Dr. Schrader. This is true far beyond the few churches he mentions in the positive part of the article, and this progress is not confined to the few denominations to which he refers with favorable comment.

For every story the article tells of children and young people giving negative testimony concerning the effect of the church school in their lives hundreds could be told of their peers in whose lives the church has been the doorway to a radiant life of faith.

In contrast with the stories of teachers who do a tragically superficial job of teaching, there are hundreds of thousands of teachers who take training for their work every year, who prepare carefully and well in advance, and whose teaching is warm with loving concern for the children or young people in their classes.

Over against the reports of poorly equipped churches are the thrilling stories of others which are spending large amounts of money to provide spacious, well-lighted and ventilated rooms for their church school facilities.

There is truly a tragic amount of parent disinterest; but there is an increasing number of churches with parent education programs which are helping families to put Christian teaching and worship at the heart of their home life.

But rather than marshal arguments to refute the picture presented in LIFE, the greater wisdom calls for the churches to look at their own programs honestly to see whether they are doing the four things Dr. Shrader suggests as being essential. Are they "strengthening their curriculum?" Are they using the curriculum materials prepared especially for them by their denominational leaders and are they using them as they are intended to be used? Are they securing "trained professional leaders?" If they cannot afford to secure a trained director of religious education, are they securing the help of professional persons to train and coach their teachers? Are they "training lay leaders" by sending them to training conferences, workshops, and laboratory training schools? Are they providing them with resource books and magazines for week in and week out study? Are they "making the home a part of the Sunday school?" Or are they among the churches who have become easily discouraged and no longer try to get parent cooperation?

The Lay Witness

At the heart of Protestant Christianity lies the faith in the priesthood of all believers. There is the conviction that even though lacking somewhat in organization, skill, and polish, the most effective witness is that which arises out of a dedicated and redemptive fellowship of believers. There is confidence that whatever this fellowship lacks in method—and it need lack nothing in method—can quickly be outweighed by the warmth of a witness born out of first-hand encounter with God in Christ Jesus and in the scripture.

Dr. Shrader gives the impression in his article that much of the work of lay leaders in the Sunday schools is inferior. He should remember that lay people saw the need of the Sunday school before the clergy saw it, and got the movement under way in this country nearly a century and a half ago largely without the help of the clergy and without their blessing. It was lay leaders who carried the movement forward during those long decades when there was no professional Christian education leadership.

Of course, trained and skilled lay leaders are essential. And for the inspiration of those who have let the stream of progress pass them by, let it be known that this year is the hundredth anniversary of the beginning of leadership education in the churches of America. Begun by a minister who was determined that his church should have the benefits of trained Sunday school leaders, the movement has expanded steadily through the years. During 1956 approximately 300,000 church school teachers and officers took training courses in order to acquire skill for their work.

The last fifteen years have brought phenomenal growth in leadership education. Training conferences giving basic courses for teachers have grown steadily. Workshops have been developed in which leaders analyze their own problems and learn teaching skills. Laboratory training schools and demonstration schools give leaders training through observation and practice teaching. Institutes give brief refresher training and elementary training for new teachers. Clinic teams visit churches, observe, and suggest ways of improvement. In-service training for coaching leaders on the job has been expanded beyond statistical measurement. Monthly workers' conferences and weekly departmental teachers' meetings have be come effective training media in mony churches.

Substance for the Witness

The LIFE article might well have pointed out that the last fifteen

years have brought the most solid and extensive experimentation and development in church school curriculum in Christian history. It can be stated safely that more money and energy have been spent in developing curriculum materials during those years than in all previous years of the Sunday school movement. And this development has not been confined to the denominations named in the LIFE article.

The curriculum field has been expanded to include parent education materials, teachers' magazines, and supplementary aids. Visual and project materials for pupils have been prepared. The publication of supplementary reading and resource books has expanded almost like an explosion. The preparation of audio-visual materials, guides, and equipment probably has been the most rapidly expanding activity within the church during those fifteen years.

Curriculum materials are being re-examined and revised constantly in order that they may be kept in line with the best developing insights in the fields of theology, biblical scholarship, psychology, teaching method, and group procedures.

The denominations together have prepared a common curriculum for use in emergency areas, such as those around military establishments, and cooperate in the production of a common curriculum for vacation church schools and weekday schools of religion.

More Time for the Witness

Recognizing that one hour on Sunday morning, even though used to the fullest effectiveness, is not enough, churches have pressed for more time. Many of them have extended their church school sessions to one and a half hours, two hours, and even three hours on Sunday morning. Others have supplementary sessions during the week.

While churches are evaluating their Sunday schools it is well to recognize that the Sunday school is not the only Christian education program. Vacation church schools are steadily increasing in number. They provide from one to four weeks of concentrated Christian education during the summer.

Weekday religious education on released time had its beginning nearly forty-five years ago, but has had an accelerated growth during recent years, in an effort to give boys and girls more religious education, and in the context of their week day life. This is not a substitute for the Sunday school, but a supplement to it. There is the added advantage that weekday schools reach many children not receiving other religious education.

One of the significant developments of the last fifteen years has

been the expansion of the church's outdoor activities and the coming of a whole new approach to Christian nurture in the out-of-doors. These are no longer indoor programs moved outdoors. They are a distinctive dind of Christian education. In 1955, over 650,000 persons went to church camps and conferences.

One of the very important phases of Christian education is the young people's program. Yet the LIFE article might have said that the Sunday evening youth fellowship represents the second most wasted hour of the week. Many youth groups do waste their precious opportunities on Sunday evening. On the other hand, the phenomenal growth of the youth fellowship movement across the world would never have come through any desire to gather at the church for "horseplay" or to huddle around the radio and TV for shudded-and-shiver mystery programs. In their youth fellowships, young people who used to be thought of as "the hope of the church tomorrow" are having a profound experience of being a vital part of the church today. To be sure, many youth groups have poor leadership and accomplish little. But the drive behind the Christian youth movement is a deep concern for the discovery of the meaning of life, and for the responsibilities of a Christian in the modern world. There is endless testimony to this effect from young people themselves.

Church school, youth fellowship, camp, vacation church school, weekday school,—wasted? They can be. They are in some places, sometimes. But they are also among the serious hopes for a Christion, peaceful world—when the people of individual churches take their Christian witness seriously and use the best materials and leadership training available. If Dr. Shrader's article contributes to that end it will perform a great service.

Of extreme satisfaction has been the number of orders received for copies of the History from the following sources: Harvard University, Cambridge, Mass., Princeton University, New Jersey, Howard University, Washington, D. C., University of North Carolina, Chapel Hill, N. C., The Public Libraries of Cincinnati, Ohio, and Hamilton County, St. Louis Public Library and many more. The significant thing is that we made no direct approach to these Universities or libraries and evidently they have received their information of the book from other sources.

"THE HUMANITY OF JESUS"

by

Tecumseh X. Graham

Jesus was an historic person. He lived in a given time and place. He was born 4 B. C. or earlier, in Palestine. He was put to death at Jerusalem probably in the spring of 29 or 30 A. D. He began his public work when about thirty years of age, and his ministry lasted three years or less. He was thus but a young man when his career ended.[1]

From earliest times, the church has found need to insist emphatically upon the humanity of Jesus. The desire to glorify Christ has led some Christians to deny that Jesus was a man. Possibly another motive of such denials has been to provide a ground for refusing in practice to use the standard of his life as a judgment upon men's own mediocrity.

The records of Jesus' life are found almost wholly in the New Testament, although infrequent references to him and his religion do exist in early non-christian historical and political documents. In the New Testament his story is told in the books we know as the Gospels according to Mark, Matthew, Luke and John. Most modern scholars do not lean on John too much for historical facts concerning Jesus' life and work. Mark is the best single source since historically it was written first. At the time of writing the author or compiler of each gospel had several sources, written and oral, at his disposal.

F. C. Grant states in his book, *An Introduction to New Testament Thought*, "It has been a favorite view in many circles during the past century and a half, that Christianity began with a purely human Jesus, a lowly 'son of man' who taught a pure ethic of brotherhood and love, was put to death by reactionary ecclesiastics, was believed to have risen from the dead ('The Easter message was the beginning of the Christian faith, whatever the Easter fact!'), and as a consequence of this belief came in time to be deified. Certain tendencies in modern Christianity, both evangelical and Catholic, appeared to favor this view. A vast emphasis was laid upon the humanity of Jesus, not to the exclusion but certainly to the considerable obscuring of the divine nature—a kind of 'Jesuolatry', with many features borrowed from early nineteenth century romanticism and also from earlier Pietism.[2]

In our time the tendency to minimize or even deny the manhood

of Jesus comes mainly from two sources. One of them is the practical instruction of Roman Catholics. The official Roman Catholic teaching affirms the humanity of Jesus, and the great stress upon the figure of the dying Jesus might be expected to impress this doctrine clearly upon the consciousness of the lowest layman. However, as expressed by L. H. De Wolf, "It is that the humanity of Jesus was an 'impersonal humanity', his person being the Second Person of the Trinity, so that he was God assuming an impersonal human nature. Moreover, the emphasis upon the 'holy mysteries' in the life of Christ, on his awful judgments to come and the need for mediation by the saints and priesthood of the Church tend to set him further and further away from humanity".[3]

The other source of theological movement away from the historic insistence on Christ's humanity is in conservative reaction against the exclusively humanitarian trend of some modern Protestant teaching. In their zeal for what they imagine to be orthodox Christianity, many Americans emphasize the full deity of Christ in such a way as to deny by omission and implication that he was really a man at all. Some of these people states De Wolf, "in ignorance of Christian history think that they are defending the traditional doctrine when they teach that Jesus was simply God in a human body. Doubtless, the etymology of the word 'Incarnation' has sometimes encourage such a view".[4]

In Dr. H. R. Mackintosh's book, *The Droctine of the Person of Jesus Christ*, we find a reference to the human Jesus in the chapter on the "Epistle to the Hebrews". Dr. Mackintosh proclaims "in point of time, the Epistle to the Hebrews is the first systematic sketch of Christian theology. A very complete picture of Christ is drawn, line after line being added to fill out the majestic introductory representation. His person is contemplated throught as the source or presupposition of the work accomplished by Him as the High Priest of men.[5]

Dr. Mackintosh further states, "the writer (Epistle To the Hebrews) makes no profession of having been an eye-witness, yet his picture of Jesus is singularly vivid and arresting. Nowhere in the New Testament is the humanity of Christ set forth so movingly; for 'not even all the Gospels show us Jesus in the weakness of His flesh, side by side with the purity of His spirit as He is exhibited here'. We see Him proclaiming salvation, agonising in prayer, ambracing the Cross with joy and faith, suffering the last penalty without the city gate".[6]

According to the record of the Gospels Jesus' body was fashioned

in the womb of a human mother and he was born into helpless infancy. In the Scriptures there is no suggestion of that infant prodigy who was believed by some ancient Christians to have possessed all the wisdom and power of God, instructing the wise and performing miracles from his crib. Instead he is described as the "babe lying in a manger", being carried here and there by his parents and gradually growing toward manhood.

What is more human than to die? All four Gospels report his death in circumstantial detail. De Wolf says, "if there is any fact concerning Jesus which can be established beyond reasonable doubt it is known that his body was a human, mortal body and that he was tortured to death on a cross."[7]

But the Jesus of the New Testament record was human not only in body but also in soul. Not only his flesh but also his thoughts, emotions and will were human. His soul, as well as his body, grew from infant weakness to manly strength. He grew Spiritually, Luke's account, "And Jesus increased in wisdom and in stature, and in favor with God and man".[8] In Jesus' fully developed manhood, during his active ministry, the Gospel writers describe his emotional responses to the various situations in exalted and yet altogether human terms.

Three of the four Gospels give accounts of Jesus' being tempted in the wilderness. The wilderness temptations, directed as they were to desires for food, for a spectacular short cut to success and for worldly power, were all appeals to a thoroughly human being, although a human being aware of a most extraordinary divine calling.

According to the Gospels Jesus prayed earnestly to God, he realized that there were times when a man must get away from the crowds and pray to God in a lonely place. Jesus proclaimed he had no power or authority of his own, it was of God. "Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing".[9] In the Garden of Gethsemane here again we see his subjection of himself to God, as he prayed, "Yet not what I will, but what thou wilt".[10] Here is a clear affirmation of the consciousness of the man who prayed and the God to whom he prayed, while the will of the man Jesus was subjecting itself by faith to the purpose of God. Like other men, Jesus found his salvation, not in himself but in God and like other men he had to learn obedience to Him.[11]

De Wolff says in his discourse on the humanity of Jesus, "The New Testament pictures Jesus as the mediator who reveals God to

man and reconciles men with their creator. But this mediator is no third kind of being suspended midway between heaven and earth".[12] Paul writes, "For there is one God, and there is one mediator between God and men, *'the man'* Christ Jesus".[13]

In concluding this paper which attempts to give some arguments for the concept of the humanity of Jesus I refer to the words of Albert Schweitzer on the task of recovering "the Jesus of history." Dr. Schweitzer said "He (Jesus) still eludes us." And F. C. Grant adds, "we lack not only sufficient data for writing a genuinely historical biography of Jesus but also the pattern which would fit him—he eludes our categories of historical classification for the simple reason that he is wholly unique.

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3 De Wolf, L. H. **A Theology of The Living Church.** Harper & Brothers, 1953. p. 225.
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5 Mackintosh, H. R. **The Doctrine of The Person of Jesus Christ.** Charles Scribners' Sons, New York, 1912. p. 78.
6 Ibid. p. 79.
7 De Wolf, op. cit. p. 226.
8 Luke 2:52
9 John 5:19
10 Mark 14:36
11 Hebrews 5:7-10
12 De Wolf, op. cit. p. 233
13 I Timothy 2:5, Inclusion of the words, **"the man"**, mine.

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AN EVALUATION OF HOOD THEOLOGICAL SEMINARY IN THE LIGHT OF ITS HISTORY

The Abstract of a Dissertation
Submitted in partial fulfillment of the requirements
for the degree of
Doctor of Theology
Boston University School of Theology
by

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Purpose. The purpose of this study is to appraise and evaluate theological education in Hood Theological Seminary of the A. M. E. Zion Church.

One of the persistent problems of theological education is that of clearly defining the functions of the minister. The following questions are kept in mind throughout the study:

1. What has been the task of the A. M. E. Zion Church in providing for the competence of its ministry?

2. How has Hood Theological Seminary conceived its task, and how should its educational program be planned?

Apparent from the questions is an awareness of a lack of satisfaction with the present curriculum and educational practices in Hood Theological Seminary. It may be accepted as a healthy sign that in the denomination there is an awareness of a profound social change which necessarily requires a re-study of its educational objectives and procedures. This would be ample justification for such a study of theological education as is undertaken. The study is also made in connection with the desire of Hood Theological Seminary to obtain accreditation by the American Association of Theological Schools. It is an inside study, undertaken with a view to the formulation of a set of conclusions and recommendations for Hood Theological Seminary.

Procedure. Chapter One states the purpose of the study; the background of the problem; factors which contribute to personality difficulties in ministers; the tasks of the minister; the importance of

sound theological training for an effective ministry; fourteen major objectives springing from a functional analysis of the work of the ministry; and four sources of data: a brief history of Hood Theological Seminary as the historical source, an analysis of replies to questionnaires distributed among alumni of Hood Theological Seminary who were graduated from 1943 to 1953, a study of Hood Theological Seminary by Dr. Gould Wickey, and a study of Hood Theological Seminary by Walter G. Muelder.

Chapter One includes also a review of the following related studies of theological education: theological education in the Northern Baptist Convention; Catholic theological education; theological education at Hartford Seminary Foundation; the ministry from the standpoint of the layman; the Negro Baptist ministry; Methodist theological education; theological education from the standpoint of the World Student Christian Federation; and theological education as surveyed by the American Association of Theological Schools.

Chapter Two traces the history of Hood Theological Seminary: the purpose of the educational program of the African Methodist Episcopal Zion Church; the early years of Zion Wesley Institute and Livingstone College; the foundation of Hood Theological Seminary by Bishop James Walker Hood; the administration of Joseph Charles Price; the administration of William Harvey Goler; the leadership of the first theological Dean, George Lincoln Blackwell; the erection of Hood Theological Seminary Building; the administration of Dean William Orlando Carrington; a period of decline; and the later years.

Chapter Three states the evaluations of Hood Theological Seminary. A statement on Negro churches and desegregation introduces the evaluations.

Evaluations. A comprehensive questionnaire designed to evaluate the effectiveness of seminary studies, the quality of seminary training, and the breadth of seminary experience was circulated to the alumni of Hood Theological Seminary who were graduated over a ten-year period (1943-1953). The results of the questionnaire interpreted by the author, constitute an important part of the evaluation of Hood Theological Seminary. Evaluations were made also by Dr. Gould Wickey, Counselor for the American Association of Theological Schools, and Dean Walter G. Muelder of Boston University School of Theology.

From the evaluation by graduates, when all of the responses to questions on seminary studies are considered, it is observed that the

same number of replies indicate "constantly used" with regard to the training received in the content courses as in those received in the practical fields. The graduates felt that they had received sufficient training in the essential fields for an effective ministry.

The majority of the respondents indicated that the training received in seminary was excellent to good. Six per cent of the graduates replying indicated no need for additional training in the forth-five areas listed.

On the basis of answers to questions on seminary experiences, the most significant aspect is the need for students to be given the opportunity to express their opinions regarding curriculum changes and administrative policy. The graduates had the feeling that the seminary has in the main kept pace with the ever-changing needs of the ministry, but that added instruction and techniques are needed in sociology, psychology, religious education, clinical training, audio-visual aids, the ecumenical movement, church music and political science.

It is the opinion of Dr. Wickey that the purpose is stated well, and that the seminary is very definitely reaching its goal in training for the parish ministry. A summary of his other statements follows: "A graduate professional school should demand higher standards with rigid grading requirements. . . . The curriculum is out of balance as far as biblical subjects are concerned. . . . The faculty should be strengthened in academic training. . . . Salaries should be increased. . . . Sabbatical leaves should be established. . . . The building should be renovated at an early date. . . . The general tone of the school is good."

Dean Muelder concludes: "Hood Seminary has a core curriculum of 77 hours. This is a very high concentration of required work and leaves little room for electives. . . . As the school grows it will need to expand its faculty and to make provisions for a greater differentiation in electives. . . . Individual faculty members teach in too many different fields. . . . There is excellent team spirit among teachers and real devotion to work. . . . The seminary faces two directions at once, the raising of the standards of the ministry of the A. M. E. Zion Church and the growing interracial demands in leadership."

The author bases his concept of the needs of theological education on an understanding of the nature of the Church and of its work in the contemporary world. He recognizes the responsibility of Hood Theological Seminary to interpret and maintain the Zion Methodist tradition and heritage. At the same time he recognizes the essential

relationship of the Zion Methodist Church to the ecumenical movement and the obvious desire that seminary students, while serving loyally within their own tradition, accept the ecumenical outreach and be prepared to take their places in the ecumenical life of the Church. As the Zion Methodist Church works itself out of existence as a racial church that came into being because of segregation and a denial of fellowship, it must have well prepared ministers who understand and practice inclusiveness of church memberships. Hood Theological Seminary must meet the academic standards and financial costs of accredited non-segregated theological education.

Recommendations. An impressive chapel is needed to produce a significant common life of worship.

The two greatest needs facing the faculty of Hood Theological Seminary are: The securing of a sufficient number of teachers (at least eight) who are intellectually competent and Christian persons with extensive theological training; and, provision of resources by the denomination to offer the faculty a life less distracted by outside duties and economic worries. A full-time person is needed for the integration and supervision of field work.

Hood Theological Seminary should provide scholarship aid sufficient to give at least one year relatively free from outside responsibilities for its students.

The fields of religious education, church administration, and homiletics have one full-time and one part-time instructor. These fields involve practice as well as instruction and should have a full-time instructor in each. Courses in theology, philosophy of religion, and ethics are taught by one person, and church history, history of religions and missions are taught by one person. The successful communication of cooperative Christianity demands on immediate solution to this problem. Eight full-time faculty members are required.

The service of a full-time person is needed to work with pastors of parents whose children are involved in the social transition of a desegregated society. A person with scientific understanding and Christion wisdom is needed to teach courses in clinical training and to develop a working understanding among all the professions concerned with persons in need of healing and religious ministry.

It is the author's sincere belief that it will be impossible for Hood Theological Seminary to solve its major difficulties without building a complete new plant.

IS AMERICA SAFE?

By Rev. R. L. Speaks, minister,
St. Mark Church, Durham, N. C.

And the king said unto Cushi, Is the young man Absalom safe?
II Samuel 18:32

———

The words of our text were spoken by David, King of Israel. They are the expression of an agonizing and anxious soul. David, by his military genius, and political insight, had taken a scattered and disorganized band of Nomads and welded them into a powerful nation. He had given to the children of Israel a sense of destiny and a feeling of solidarity.

David was a man with many assets and outstanding qualities. He had strength of character, resolute purpose and a holy reverence for sacred things. One writer has said, "Only great men can possess great weaknesses." David was not without his weaknesses. Like many other great men, his weaknesses sometime threatened to cancel out his noble attributes. David's success in his public life was often threatened by his failure in domestic matters. Although he possessed the ability to control a nation he could not control the ambitions of a proud son. Therefore, we find in this passage of Scripture, David's most beloved son leading a rebellion that brought Israel to the very brinks of destruction.

As one studies the life of David he discovers a striking parallel between the individual life of David and the national life of America. America is indeed a great nation. But there are many thoughtful persons who sometimes fear that our domestic weaknesses will cancel out our international strength. (It is for this reason that the Protestant Church has recognized this day as a Race Relations Sunday. It is a day to remind ourselves of one of the greatest weaknesses in American Christianity). Is the young man Absalom safe? David asked this question because he knew that Absalom was opposing God's divine plan. No man can fight against God and succeed. It matters not how proud and ruthless he might be he can not win against God. Absalom, seeking to free himself from the righteous judgment of God, became a slave of self conceit. This young man had been invaded from within. Pride and ruthlessness had destroyed his spiritual fortress. Locked in the dark dungeon of his own conceit he could not appreciate the Roentgen rays of righteousness and jus-

tice. Although David was familiar with the moral bankruptcy of his rebellious son he still hoped that somehow he could be brought to his senses. Absalom, however, had traveled so far down the road of pride that there was no turning back. His pride made him believe that he could manipulate his own destiny. Pride is the inordinate love of self. It is man trying to play God. It is the creature trying to take the place of the Creator. Pride has wrecked more lives and destroyed more nations than all of the armies of the world combined. It was pride that caused Haman to build the gallows upon which he was finally hanged. It was pride that led Napoleon to spill the blood of French youth upon every battlefield of Europe and start the nation on the path to ruin. It was pride of race that caused this nation of ours to suffer the blight of a bloody civil war. It was national pride that caused the German people to believe in Hitler's philosophy of a super race. Absalom, and men like him in every generation, failed to realize that man can not manipulate his own destiny, neither can he circumvent the laws of God and be successful. Life is a game and if we are to win in this game of life we must play it according to the rules. It was pride that made Absalom ignore the rules of life and seek to manipulate his own destiny. When David asked, Is the young man Absalom safe? he wasexpressing the hope that Absalom would learn this lesson before it was too late. Unfortunately, the hour of retribution had already come and Absalom was dead.

It is in the spirit of David that we pose the question of the morning . . . Is America safe? As loyal citizens we love our native land. Many of us would die a thousand deaths to save it. It is this love that prompts us to ask, Is America safe?

There are many voices today that are trying to put our minds at ease by proclaiming the absolute safety of America. The voices of both labor and management would have us believe that America is safe because its prosperity is unparalleled in the history of nations. Our leading diplomats are boasting of their ability to avert war. The Secretary of Defense is assuring us that stock piles of atomic and hydrogen weapons are adequate and that our development of guided missiles and other instruments of destruction has kept pace with the ever increasing danger of total war. In spite of these assurances there is a fear that grips the mind of the sensitive soul. As we listen we hear the voice within reminding us that pride goeth before destruction and a haughty spirit before a fall. . . . That righteousness exalts a nation but sin is a reproach to any people. Not by might nor by power, but

by my spirit sayeth the Lord. The security of a nation does not rest upon its economic prosperity not upon its military might but upon righteousness, justice and love. The safety of America depends upon how well we observe these eternal principles. America will only be safe when righteousness, justice and love take root in the family . . . in the church, and in the government of our nation. If we would have America safe, "Let justice run down as water and righteousness as a mighty stream".

If America is to be safe there are three demands that must be met by the American people:

I

Her family ties must be kept sacred. The family is the primary social unit. It is the foundation of any civilization. No nation is any stronger than the foundation upon which it rests.

When David learned of Absalom's death he cried, "O Absalom, O Absalom, my son, Would that I had died for thee." Those bitter tears were not only shed for Absalom, but also for David himself. David knew that the rebellion of the son was to a great extent caused by the trespasses of the father. The weakness of the son was a sign of the failure of the father. David wept because he knew that if he had been all that he should have been his son might have avoided this tragic end. When faced with the tragedy of the situation David was willing to die for his son. How noble . . . . The greatest demand, however, is not that we be willing to die for our children, but that we be willing to live for them. This nation needs mothers and fathers who are willing to live for their children. If America is to be made safe the ties of the family must be kept sacred and strong. One of the gravest dangers to American security is the moral break-down of family life. The termites of divorce and delinquency are cutting the sacred ties of family relations and eating away the structure of our family life. We are being invaded from within. The minds of our youth are becoming contaminated with dope and delinquency and our divorce laws have disintegrated into legalized adultery. The phrase "for better or for worse" has no meaning in marital relations. Americans today change husbands and wives like we change automobiles and styles. Several days ago the newspaper carried the awful story of a mother who was shot in the back by her sixteen year old daughter. What is the cure for such juvenile crimes? Is punishment of the child the only answer? I believe that the child should be punished, but this alone will not solve the problem. The parents, the

church and the community institutions must also share the blame. Like David, in weeping for our children we weep for ourselves. If we were all that we ought to be there is no doubt that our children would be better. The moral fiber of America is breaking at the seams. The crimes of youth are only the symptoms of this more deadly malady that is paralyzing the nervous system of Western culture. If we are to make America safe we must strengthen the sacred ties of family life.

II

If America is to be safe it must have a church made strong by the power of a vital faith. The church is the strongest pillar in any civilization. If it fails that civilization will surely fall. It is the duty of the church to provide the spiritual basis of human existence. It must offer the spiritual means by which we can attain noble ends. Unless the relationship between God and man; and man and his fellowman be kept spiritual our culture cannot stand.

The church should bring the gospel to bear upon the total life of the community. There should be no area of life that is outside of its Christianizing influence. Our nation is one that was conceived in religion and born of spiritual freedom. Through its history religion has played a major role in its development. Many of the American colonies were founded by religious men for religious purposes. The leaders of our nation have always looked to the church for spiritual direction. The safety of America depends upon the vitality of the church. The church today is suffering from the lack of spiritual vitality. Dead ritual and empty emotion are taking the place of a vital faith. Dr. Eugene Carlson Blake, president of the National Council of Churches, in his Annual Address to the nation, is pleading to the Protestant Churches of America to demonstrate a vital faith. The Christian Church is losing its vitality because it fails to practice what it preaches. Dr. Blake is challenging the churches to practice what they preach. The Christian Church preaches the Fatherhood of God, but the worship of things takes first place in our every day lives. The church preaches the brotherhood of man, but permits racial barriers to separate the children of God. When it comes to putting into practice the Christian ideals of brotherhood, the Christian Church is often the most conservative, the most tardy and sometimes the most reactionary group in the community. America is more thoroughly segregated at 11:00 on Sunday morning than any other time in the week. Yet, the practice of Christian brotherhood is the only thing

that can save Western civilization. The spirit of brotherhood must prevail if Western civilization is to survive. If the spirit of brotherhood does not prevail the next fifty years will experience one of the most bloody, the most destructive, the most catastrophic wars of all time. In this war there will be no victor or vanquished, Western civilization will be destroyed and the human race almost annihilated. If America is to be safe we must have a church with a vital faith, a church that is not afraid to press the claims of righteousness, justice and love. Is America safe? She is as safe as the church is vital and as secure as its faith is strong. If America is to be safe the church must be a prophetic voice crying out against the sins of the nation. It should be a spiritual leaven, purifying, sanctifying, and glorifying every area of human relations.

III

A nation is only safe when it possesses a government made strong by its unswerving loyalty to the principles of righteousness, justice and love. America can never be made safe by the mere accumulation of material things and military power. Righteousness, justice and love are the greatest needs of our generation.

Ours is an age that is sick with sin, paralyzed by corruption, strangled by hate, blinded by fear and suffocated by the abundance of material things. Never before in the history of mankind has the nation been so favored with the material blessings of life. We have more automobiles, televisions, fine homes and great highways than any other nation in the world. We have surrounded ourselves with all of the modern conveniences of life. We can dial a phone and send a voice around the world. We can press a button and gather the melodies from the four winds. With the aid of modern science we can fly like a bird, swim like a fish, and explore the realm of outer space. A few months ago the world was fascinated by the announcement that certain governments were seriously contemplating making a round trip to the moon. Man has indeed become the master of the material universe. With his technological know-how he has penetrated the mysteries of outer-space and opened up new and vast frontiers of scientific adventure. Man has become a scientific giant who can manipulate the laws of nature for his well being. Although we have become giants in the realm of science and technology we have remained dwarfs and pygmies in the realm of morality and religion. Our civilization has the mind and body of a giant but the spirit of a pygmy. We need to ask ourselves, How big are we morally? How

strong are we spiritually? We love to boast of the might of our military power, the destructiveness of our hydrogen and atomic weapons and the vast achievements of our technological know-how. We are justly proud of the productivity of our economic system, but we must also remember that man cannot live by bread alone. As a nation we need to ask ourselves, How big are we morally? How strong are we spiritually? What is the size of my soul? Can a nation who wipes out an entire city with an atomic bomb boast of its morality? Can a nation who practices segregation and hate to the extent of defying the Supreme Court of the land boast of its sense of justice? Can a nation who denies one-tenth of its population the right of first class citizenship solely because of their color truly call itself the land of the free and the home of the brave? Let us ask ourselves, Who are the free? and Where are the brave? Our prejudices have made us cowards and our hatreds have made us slaves. Does a nation whose population is one-half pagan have the right to call itself Christian? America has become a giant in the realm of economics, science and diplomacy, but she has remained a pygmy in the realm of morality and religion. We are so busy with the tinsels of time that we are forgetting about the divine principles of eternity. Let us remember that beyond the men of science, beyond the captains of industry, and beyond the masters of diplomacy there is a God who guides the destiny of nations and rewards the deeds of men. The destiny of this nation is in the hands of God. The future of this nation does not depend upon the strength of men but upon the will of God.

God is a God of righteousness, justice and love, and He demands the same of his children. Let me ask you once more, Is America safe? She is only as safe as her family ties are sacred. She is only as safe as her churches are vital. She is only as safe as her government is just. If the safety of America is to be secure we must break down every barrier that divides the children of God. America must be united. United in its appreciation of the dignity of the individual. United in its loyalty to equality, fraternity, and Christian brotherhood.

The founding fathers gave to America a great dream . . . . a dream of liberty, freedom, and justice for all. Let us not permit this dream to die. Let us make it a living reality. Only to the extent that this dream becomes a reality is America safe. America needs men who like Lincoln are dedicated to the task of making this dream come true. America needs men made strong by the power of

righteous conviction. Tall men whose feet are placed firmly upon the rock of freedom and whose sun kissed brows are crowned by the celestial mist of justice and love.

Men who believe in right
Though evil is on the throne
Who are not afraid to fight
In the battle against the wrong
Men with an undying faith
In the freedom of his fellowman
Who are willing to lift the race out of the
Sinking sand
Men who will take their part
In the struggle for a better day
Who will keep alive within the heart
The desire to walk in freedom's way.
Men who are not bound by hate or fear
But made free by the truth of God
Men whose minds are crystal clear
Because they are fixed upon the stars
Men whose lives are guiding lights
Because their aims are fixed on high
Who walk by faith and not by sight
And whose enthusiasm will not die.

MAN — HIS BROTHER'S KEEPER

by
Rev. William B. Baker, B.D., Presiding Elder of the
Washington District, Philadelphia and Baltimore Conference

"And the Lord said unto Cain, where is Abel thy brother? And he said, I know not. Am I my brother's keeper?"—Genesis 4:9.

The fact that the week just past was observed as Brotherhood Week suggests both the text and subject as being appropriate for our consideration at this time. During Brotherhood Week, there is much talk always of all men being brothers and that they should live and act the same. Nevertheless, we feel that these observances have become mostly a custom; for, after they have passed, men go on in their envy, hatred, and mistreatment of others as before.

To have a true Brotherhood or Sisterhood, there must be more than an observance of Brotherhood week, month or even a year . . . .

there must be a change in the hearts and lives of men. Man must realize that he is his brother's keeper. And, is held responsible for his brother today the same as God held Cain responsible for his brother Abel.

Cain and Abel were brothers—sons of Adam and Eve. Cain was a tiller of the ground. Abel was a keeper of sheep. And it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. . . . Abel brought of the firstlings of his flock and the fat thereof. And the Lord had respect unto Abel and to his offering. But unto Cain and his offering, he had not respect. And Cain was very wroth and his countenance fell.

In present day language, Cain became envious and very angry with Abel because of his success, while he himself had failed. It was unjust of Cain to feel as he did toward his brother Abel. Cain himself was solely responsible for his own failure. If he had accepted it, I believe he would have been given another chance *to make* good.

For the Lord said unto Cain (verse 6): "Why art thou wroth? And why is thy countenance fallen? If thou doest well, shall thou not be accepted?"

The trouble was that Cain had not done so well in his offering as his brother Abel. He had not done his best. He was slothful, perhaps indifferent and lacking in faith.

We learn from the writer to the Hebrews (11:4) that—"By faith Abel offered unto God a more excellent sacrifice than Cain." Notwithstanding this, Cain was so filled with jealousy and anger because of his brother's success that he ignored the second chance, quarreled with his brother Abel in the field, and slew him.

"And the Lord said unto Cain: where is Abel, thy brother? And he said: I know not. Am I my brother's keeper?"

Cain was not his brother's keeper . . . because he had not kept himself from envy, anger and murder. Before man can be his brother's keeper, he must be able to keep himself from envy, prejudice, hatred, evil and sin. He must be able to keep his temper and himself under control.

The cause of the much trouble in our country today—the bad race relations—strike and confusion—robbery—bloodshed and death—and the great anxiety among civilized nations about the future of the world is that man, for the most part, does not exercise control over himself; and, is no longer his brother's keeper. When man fully realizes that he is his brother's keeper, and will do unto others as he would

have them do unto him, the much strife and confusion will cease, and there will be peace.

The human family is divided into two classes today. Those who are classed with Abel and those who are in the class with Cain. . . The Righteous and the unrighteous. To which will you belong???

Will you follow in the footsteps of Cain who made an unacceptable offering unto the Lord . . . and failed Then, instead of accepting the opportunity to make up for his failure, became envious and enraged at his brother's success and slew him?

There are so many today who are journeying the way of Cain. The Lord Jesus made reference to them in His exhortation to His disciples: (St. Matt. 7:13) "Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many be there which go in thereat."

All who are mostly concerned about a life of ease and worldly pleasure are journeying on the Cain highway.

So often today does the spirit of Cain became evident in the lives of men. What better example can there be than the pro-segregationists who seek to intimidate, injure, and kill their brothers, blow up their homes and Church buildings of God, just because the U. S. Supreme Court decision was against segregation and in favor of their colored brothers?

Yes, there are many more in whom the spirit of Cain becomes manifest; all who make no offering unto the Lord—either of material things, their talents, nor their service.

The number is *multitudinous* who spend the Lord's Day at home, or engaged in other things in which they are more interested than the Church Service. Then, there are some who are little concerned as to whether or not the offering they bring to the Lord will be accepted.

It is of the utmost importance, that the offering made unto the Lord be acceptable unto Him. For, an unacceptable offering is not better than no offering. This is substantiated by the prophecy of Isaiah against the sins of the children of Judah: (Isa. 1:11-18)

"To what purpose is the multitude of your sacrifices unto me? saith the Lord. I am full of the burnt offerings of rams, and the fat of fed beasts; and delight not in the blood of bullocks, or of lambs, or of he goats.

"When ye come to appear before me, who hath required this at your hand, to treat my courts, bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of

assemblies, I cannot away with; it is iniquity, even the solemn meeting.

"Your new moons and your appointed feasts my soul hateth. They are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you. Yes, when ye make prayers, I will not hear you; your hands are full of blood.

"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

"Come now, and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Oh my friends, if the offering rendered unto the Lord would be acceptable, the individual bringing it must be acceptable. Let it be remembered that the scripture reads:

"And the Lord had respect unto *Abel* and, (then) to his offering."

Finally, if one would be his brother's keeper, if he would that his offering unto the Lord be not made in vain, let him heed the instruction of St. Paul (Romans 12:1)

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." And, Phil. 4:8—

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

JESUS AND THE GETHSEMANE EXPERIENCE

by the Reverend Carroll M. Felton, Jr., Minister,
Lomax Temple A. M. E. Zion Church, Knoxville, Tennessee

Into the woods my Master went,
Clean forspent, forspent;
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to Him,
The little gray leaves were kind to Him,
The thorn-tree had a mind to Him,
When into the woods He came.

Out of the woods my Master went,
And He was well content;

Out of the woods my Master came,
Content with death and shame.
When death and shame would woo Him last,
From under the trees they drew Him last,
Twas on a tree they slew Him last,
When out of the woods He came.

Sidney Lanier

Jesus' agony in the Garden of Gethsemane is one of the most moving and dramatic narratives in the Gospel. It pictures powerfully one of the high points in Jesus' life and also one of the deepest places in human experience—the facing of tragedy.

The Passover supper was ended. Judas had left on his shameful errand. The Master and the Apostles made their way over the brook Cedron to the shadows of the Garden of Gethsemane at the foot of the Mount of Olives. There Jesus bade them to wait while He entered the deeper recesses of the garden with the inner group of the apostolic band—Peter, James, and John—whom he had chosen to have near Him during the approaching agony. But as He went on He came to a point where He had to tell them, His dearest friends, those of the inner circle "Sit here while I pray", for it was then that He went into the agony over the acceptance of the will of God. There are times in our lives when we must say to our friends, "you sit here". Our strength can come through the support of others with whom we are tied into one bundle of life; this strength becomes the strength of many, and we are greatly relieved because the burden is shared. Yet if we really face the issues of life, if we really face the agony of indecision, if we really move out into the realm of spiritual contemplation, we must come to a point where we tell our friends, "you sit here while I go further into the deeper recesses of my Gethsemane and meet my God face to face". For in great moral crises, in the personal ventures of living, in the meeting with disaster that might be overwhelming, we go alone. Moral and spiritual disaster often come from failure to recognize the lonesome nature of all great decisions and crises. We live so much in the midst of crowds that life can easily come to one long "rush-hour pam", in which separateness of individuality is lost. This prevents the development of Christian personality, and such *"lostness"* in a crowd is the prelude to failure. But a great many of us want to get lost in the crowd in order to escape reality. Most of us feel that to be swallowed up in the vastness of the universe is to be removed from the contemporary

problems. This is not the case; it only prolongs our meeting at Gethsemane and intensifies the agony. Someone has said that one reason why death is such a terror to so many people is that facing death will be the first thing they have really done alone in all their lives.

The story of Gethsemane pictures the only effective preparation that Jesus had—fellowship with God. He was not really alone when the disciples slept in the garden. He did not have to improvise a fellowship because it had run through His life on lonely hills and in crowds. He had come to and through the crises in the strength of an established communion. The great companion of all His years was here, the one whom He chose to call—Father.

The story is told of a brilliant young man whose whole life lay suddenly broken off in disaster, his work ended, his heart broken, and he lay suffering in a hospital. When he had recovered he said to a friend, "Oh! what visions of God I had as I lay in the hospital. What a sense of eternity, and the reality of things spiritual! I tell you, if I knew today I could gain such visions of God and truth only by repeating my sufferings, I would crawl upon my hands and knees across this continent to get that disease!" Here lies the justification of our Gethsemanes. We need the utter loneliness; we need the separation from friend and lover to make us sure of God! "And Jacob was left alone and there a man wrestled with him till the breaking of the day". Even so, till the breaking of the day, for the divinest of all downs shines in the Gethsemane of sacrifice.

Yes, even with His friends close, Jesus alone faced the spiritual struggle and agony of spirit in the Garden of Gethsemane. And when He had gone a little farther He fell upon the ground and prayed "Father, all things are possible to Thee: remove this cup from me; Yet not what I will, but what Thou wilt". We see our Redeemer, a perfect and true man, fellowshipping with us in the flesh, meeting trial and temptation even as we do, touched with the feelings of our infirmities, subject to the same appeals that come to us, "yet without sin". His very prayer demonstrates how profoundly acquainted He is with our trials and how sensitive He is to them. But even as we say this, even as we see some similarity, we realize how infinitely different in measure was His agony as compared with out distresses. Here was the holy Son of the Father faced with the burden of all mankind, sin thrown upon Him; here was the Prince of life called upon to give up His life, His own eternal right and creation. Here

came the appeal to assert omnipotent will, to exercise the power that was ever His in order to spare Himself the suffering He did not deserve. The answer to those who would have Him shirk goes back to the beginning of His public ministry, when in the wilderness it was; "Get thee behind me Satan". He had refused then to seek any other than His Father's way of relief.

The cup which was put into the hands of our Lord in Gethsemane was so bitter that if He had not known absolutely that all things are possible to God, He would have thought the Father could not help offering it. And that is actually how we look upon it. There was no other way we say. We tend to limit God's resources. We tend to curtail God's power. We may say that there was no better way, for that is self-evident. But Jesus took this way of redeeming us because it was the best way—the way of love. If it were not that His will always is for the best—the best for us and the best for our Saviour—who can tell that he would not have chosen another way than this strange way of agony and bitter tears? It was the best way for our Saviour, when He was able to say, "Not my will but thine"; He then entered into complete rest. Our Lord's appeal to God was evidence that He was not, even then, forsaken in His humanity. Yes, He experienced the deep depression, the spiritual eclipse, the midnight darkness, but the feeling of forsakenness is no proof of the reality. As the sun is not altered when eclipsed, so God was as near in Gethsemane as on the Mount of Transfiguration. We hear the poet as he sings:

> I know, O Jesus in the bitter hour
> Of human pain, that Thou hast felt the power
> Of deeper anguish, and my lips are still
> Because in silence Thou hast borne God's will.

"Father, all things are possible unto Thee; remove this cup from me yet not what I will but what Thou wilt."

This was His meat and drink as the Master Himself told us, to do His Father's will and to finish His work. We can understand His doing the will of His Father with gladness when in accordance with it He had miracles to perform, Divine blessings to spread abroad, and His own perfectly pure and good life to live. We can also understand His bravely doing the will of God when, with His soul which loathed evil and every kind of wrong; He bore up unflinchingly against the wrongs and the evils with which He Himself was assailed. But Jesus' subjection went far beyond this when He took the cross

from His Father's hand and said as He did in Gethsemane, "Not what I will, but what Thou wilt".

The consent of His will was absolutely necessary. So He said Himself of His life, "I have power to lay it down, and I have power to take it up again".

The cup did not pass from the Master but He was given strength to bear all the pains and sorrows that were laid upon Him. For we are told that there appeared an angel from heaven strengthening Him; and in the power of that strength He rose from His knees, no longer sorrowful, no longer bowed down with trouble, but calm and cheerful, ready to go forth and meet His enemies, ready to bear all the taunts and pains of His trial and crucifixion, ready to answer a good confession before Pilate and to pray for His brothers, to think of His mother and friends, to look back on the finishing of His mighty work, and to commend His soul to His Father—more majestic, more adorable, more Divine than He had ever seemed before.

"Father, if it be possible," we say, but let us never end with that. For it is possible if it is His will. Let us always add, "Nevertheless, not my will but thine be done".

The battle for the Civil Rights Bill has entered its closing stages with the Democrats of the South again triumphant, demonstrating once more the fact that the majority can be defeated at the hands of a rabid and determined minority. More than this, we must admit to a world that the shadow of white supremacy still stifles our clear appraisal of a world situation with its significant changes. We can only hope that somehow those who would be our friends abroad may know sufficient of our way of life not to condemn the whole but only the part vitally responsible for the debacle.

One redeeming feature was the trial and conviction in Tennessee of the inciters to race hatred by an all-white jury. The verdict brought a surprise to the defendants, a shock to the lawyers for that defense and a body blow to injustice.

THE CHURCH

We have said before that this year has seen more being done in Leadership Education than ever before. We have found occasion to mention the Durham project headed by Rev. R. L. Speaks with three Zion Churches participating and more than 100 in regular attendance. At Columbus, Pastor Jenkins had some 60 officers and teachers in a three hour nightly session. This project is now in its third year.

Louisville, Kentucky through its Zion Ministers Alliance sponsored a Leadership Education project participated in by seven Zion Churches. This enterprise headed by the Rev. Felix Anderson, D. D. saw the Reverend R. N Davis serving as Dean, Mrs. F. S. Anderson assisting. Reverends Owen, McCurdy, Ray, Shultz, Presiding Elder Henningham worked along with Mrs. Ellis to make the project a success.

The Dinwiddie Institute, held two weeks saw approximately 100 in attendance the first week. This project under the guidance of Bishop Medford always proves a success. This is the first year of the area directorship (and dean) of Mr. D. D. Garrett of Greenville, N. C.

The Reverend J. W. Hatch of the Fayetteville District along with the Conference and District Directors of Christian Education are experimenting in a five-day teaching institute this year involving as well the District Church School Convention.

The Rev. A. C. Bell carrying on in Rochester, N. Y. had another large membership class Easter Sunday. His nurture of children and youth, his emphasis on both lay and ministerial assistants is one of the high points of his administration.

The Editor spent Sunday morning June 30th at Canaan Temple Church out from Edenton, N. C. where the Rev. Sessions is the very fine minister. An appreciative congregation was in attendance. At 1:30 p. m. the same day the District Christian Education workers plus the ministers met in a special Fifth Sunday Service as is customary in this area. A high day from the standpoint of preaching and singing. We were sorry to find it necessary to leave before the conclusion of the service.

One of the most profitable visits this Editor has ever made occurred at Newport News, Va. with the Reverend A. C. Littlejohn and Walters Temple Church, one of those congregations where not

too much emphasis can be placed on church attendance, for rain or shine the sanctuary is always overflowing at the 11:00 a. m. service. For two weeks we had the privilege of working with 87 young people. And then on the final day we were invited to a reception given by these young people. Perhaps more than anything else it is such an experience which makes us believe in the future. Above all else was the great cooperation of Brother Littlejohn and we shall long remember the hospitality of his home and the kindness of Mrs. Littlejohn.

And that causes us to recall all the Jenkins'—one of the fine families of Zion, Mrs. Jenkins, Carletta, Connie, Cassandra, John Dallas, Carver and Everett. Then there is the Reverend and Mrs. R. N. Davis of Louisville, Ky. We have paid several visits to this home and for rest and relaxation one has to travel far to equal it. And it is just such a moment which revitalizes tired bodies. The Bells in Rochester, the Carringtons in New Jersey—a minister going out of his way to drive through heavy traffic to get you to the station—ministers who open pulpits such as M. G. Skinner and C. E. Bourne, John Carrington, Felix S. Anderson—all have brought life a zest of determination not otherwise possible. And then there are the C. M. Kirkpatricks of Ridgewood, the Charles Foggies of Pittsburgh, the Hunters of Detroit, the Gary Peades of Washington and the Fauntleroys of Camden, N. J.

Regretfully we note the death of Presiding Elder Tucksr of the New York Conference, on Easter Sunday; the Rev. O. W. Wicker of the Central North Carolina Conference, Mrs. D. R. Carrothers of Warren, Arkansas.

The wedding of Catherine Audrey Bell, daughter of the Rev. and Mrs. A. C. Bell of Rochester, N. Y. to Charles Wesley Frazier, was solemnized Saturday, April 13th, 1957 at 4:00 p. m. in Memorial Church.

The wedding of Gwendolen Belcher of Nashville, Tenn. and James W. Eichelberger, Jr. took place in that city recently.

THE ANNUAL CONFERENCES

While five Annual Conferences were on our list this Spring we were able to attend only three of them. Because of illness in the family we arrived at the seat of the Philadelphia and Baltimore Con-

ference considerably later than planned. We always like to attend Conferences presided over by Bishop Jones not only because of the feeling of friendliness but the wholesome attitude to be discovered in the rank and file. For a brief time too, we were privileged to see Mrs. Mable Jones in action as Supervisor.

Because of the Prayer Pilgrimage sessions of the Conference were adjourned from 11:00 a. m. to 4:00 p. m., free transportation being supplied to all who cared to attend.

We would like to mention too the thorough preparation for these sessions by Pastor F. Thomas Roberts from meal planning and housing to the parking of cars (a special parking lot was leased for the use of the conference).

And while we are speaking of Dr. Roberts, the Rev. Coursey and Rev. Hunter of Detroit should receive mention. Rev. Coursey of Camden even provided free bus shuttle service on Sunday from the Civic Auditorium to the church that the conference could get dinners at the church with ease, meanwhile visitors were taken care of in a near-by restaurant. The Rev. Hunter faced a most trying week in feeding the conference. Because of extremely heavy rains water backed up from sewers making it necessary to disinfect the church basement three times in two days. Much of the time the dining room could not be used at St. Paul church where the conference was held but the host church saw to the comfort of every person.

The Editor wishes to thank the following for aid in disposing of copies of A History of the A. M. E. Zion Church, 1796-1872: Mrs. Albert Fuller, Reverend I. B. Pierce, Reverend Edwin Kenney and the Indiana Conference, Reverend W. H. Jackson, Reverend R. T. Hunter, Reverend C. C. Nobles; Reverend J. Dallas Jenkins, Reverend A. P. Mackey, The Pee Dee Conference, Mrs. Ruth Williams (Clinton Memorial Church, Newark, N. J.), Rev. C. R. Coleman, Fayetteville, N. C., Mrs. Elsie Keys, Union Wesley Church, Washington, D. C. These and others have allowed us to make long steps toward clearing existing obligations in publishing the work.

SPECIAL NOTE: We have on hand a sermon "What The Negro Expects of America". In some fashion the article was separated from the letter so that we have no way of knowing the author. Please write us so that we may use it in the next issue.

EDITORIALS

One of the finest sermons we have ever heard Bishop H. T. Medford deliver, was preached before the Connectional Council in the beautiful Methodist Church of Auburn New York. There is only one emphasis we would lik to make — a comment we made to Bishop Medford at the conclusion of the sermon. WHAT A PITY THAT SUCH A SERMON WAS NECESSARY!

Bishop Medford stressed three matters in his message. In talking about the dangers of complacency he called the church's attention to the nurture of its youth, its family life. He urged the exclusion of jealousy, greed and selfishness from the denominational circles. In a highly dramatic style he called too many of his "infants in Christianity" who still have to be "bottle fed"—individuals who have yet to partake of *solid food* of Christian living. He spoke about the neglect of community responsibilities.

As the Bishop spoke there was hardly a person present whose mind did not grasp the awful truth of his statements. And while it is the purpose of every message to call all of us to repentance, the need to recognize the presence of *baby religion* among us should stir us to a clear re-thinking of our individual call and our individual accomplishments.

For a number of years now, I have held that I can only see God as those who lead me see Him. I can only exemplify Christ as I am led to reveal him. If thre is a darkness of Christian interpretation around my elders, it may be impossible for me to see the light. And likewise, I as a leader, must know my responsibility in my world, small though it may be. If there is the darkness of misinterpretation around me then I must expect the spread of nothing but darkness.

I have no doubt of the existence of God and the presence of His Son Jesus Christ, human and divine, but my beliefs must go beyond that stage to the point of knowing that this Gospel cannot be spread without that great agent, personal discipleship. And discipleship is not only faith but visible, active work—an ever on-going revelation of that Spirit of Jesus under whose banner we serve. As much as I am able, I must live to reveal Him, not myself, to weigh every act in the light of His Desire as I can interpret it, to know that unknowingly men may be following my footsteps afar off and I dare not lead them astray.

And then, too, I must understand that God's will and mine can-

not co-exist. In line with the teachings of my church, I must have no other gods besides Him. SELF cannot co-exist with God. I must *break down every barrier and cast out every foe,* if I am to fulfill HIS aim in life for me and others who are to come after.

YES, what a pity. And yet, unless we are ever alert for the attack of these sins, these shortcomings, unless we preach against their appearance, unless we preach to destroy them when they do appear, preach to destroy their roots, a new darkness can spread over the Church.

LOOKING AHEAD IN BOOKS

The Minister and Christian Nurture, Edited by Nathaniel E. Forsyth
A Broad View of the Church and Its Ministry . . . .

THE MINISTER AND CHRISTIAN NURTURE, published May 6, 1957, repudiates the usual conception of Christian education as a specialty related primarily to the church school, and identifies it as a process which the minister may use in furthering each phase of the work of the church.

Edited by Nathaniel F. Fortyth, this book is a symposium in which ten outstanding leaders in Christian education explore the minister's role in guiding his people toward Christian maturity. To indicate the comprehensiveness of this total role, the older term "nurture," which was given such rich connotations for Christian education by Horace Bushnell, has been brought back into service.

Calling for a rethinking of the ministerial task in the light of the new findings in various disciplines, THE MINISTER AND CHRISTIAN NURTURE aims toward a richer and fuller interpretation of the ministry.

The editor, Dr. Nathaniel F. Forsyth, has done an unusually fine job of bringing about a unity and continuity of treatment not often found in a symposium. Dr. Forsyth is assistant to the General Secretary, Division of the Local Church, Board of Education of the Methodist Church. The list of the contributors and their chapters follows:

Gerald E. Knoff, Division of Christian Education, National Council of Churches—"The Churches Expect a Teaching Ministry".

Robert R. Powell, Westminster Theological Seminary — "The Minister as Teacher".

Charles H. Johnson, Perkins School of Theology, Southern Methodist University—"Christianity Is Learned".

Donald M. Maynard, Boston University School of Theology—"Christianity Is Learned at Home".

Frank Wilbur Herriott, Union Theological Seminary (New York—"Christianity Is Learned in a Democratic Church".

Lewis Howard Grimes, Perkins School of Theology, Southern Methodist University—"The Bible as a Basis for Christian Teaching".

B. F. Jackson, Jr., Board of Education, the Methodist Church—"Audio-Visuals Add a New Dimension to Christian Teaching".

Thomas J. Van Loon, Board of Education, the Methodist Church—"The Church, Public Schools, and Religious Instruction".

Willard E. Goslin, George Peabody College for Teachers—"Freedom to Teach and Preach".

Nathaniel F. Forsyth, Board of Education, the Methodist Church—"The Challenge of the Christian Ministry".

256 pages—$3.50

Is God at Home? by J. B. Phillips

The "Good News" in Everyday Terms

IS GOD AT HOME? by J. B. Phillips, published May 6, 1957, is a collection of thirty concise messages on the basic beliefs and values of the Christian faith.

Operating on the same basic assumption as the writers of the New Testament, that the "good news" should be written in the language of the common people, Dr. Phillips has produced a book notably lacking in the theological jargon, but vitally appealing to the layman.

The author held a vicarage in one of the most heavily hit areas of London during the blitz of World War II. This experience, coupled with a childhood practically devoid of home life and a youth of proud atheism, eminently qualifies him to make Christ available to those who need him, the unchurched, and the "backsliders," as well as committed Christians.

Readers of Dr. Phillips' popular translations of the Gospels and the Epistles will find in IS GOD AT HOME? the same compelling urgency.

THE AUTHOR: J. B. Phillips is an Anglican clergyman who now devotes his full time to writing, reading, and speaking. From 1944 to 1955 he was Vicar of St. John's, Redhill.

Born in London, Dr. Phillips was educated at Emmanuel College, Cambridge. Following his ordination as a priest of the Church of

England in 1930, he held various curacies, and in 1940 vecame Vicar of the Good Shepherd at Lee. He is the author of numerous books, including LETTERS TO YOUNG CHURCHES; WHEN GOD WAS MAN; THE GOSPELS, TRANSLATED INTO MODERN ENGLISH; YOUR GOD IS TOO SMALL; and PLAIN CHRISTIANITY.
112 pages—$1.75

A Book to Help Them Unlock Their Future!
Helping People Learn English, by Earl W. Stevick
A Manual for Teaching English as a Second Language

For those whose job it is to teach English as a foreign language, here is a manual brief enough and readable enough for the most inexperienced, yet comprehensive enough to direct advanced teachers to other and more complete treatments of this subject.

Far removed from the realm of pure theory, this book has grown out of actual experience. Dr. Stevick has gathered his ideas for it from teaching situations. He has also gleaned the comments and suggestions from many partially trained and untrained teachers abroad. With this background he has written a book to help aid the student in learning what he can *see, understand,* and *imitate.*

Here is a practical approach to language-learning—concise explanations, exercises in everyday conversation, reading, writing, and grammar, and a section on phonetics with drawings and charts. The bibliography lists some forty publications for further study in this area.

HELPING PEOPLE LEARN ENGLISH will be a valuable guide for those who are teaching English to foreign students, refugees, immigrants, and visitors in the United States, and to Americans abroad—Fulbright scholars, missionaries, employees of private business concerns, military and foreign-service personnel, and members of their families, and others—who, perhaps without specific training in the field, are trying to help people learn English.

Some Expert Opinions on HELPING PEOPLE LEARN ENGLISH:

"It is the kind of text I have long sought, both for amateur teachers who stop off in New York for 'briefing' between planes en route to foreign parts, and also as a text for my course in Materials and Methods of Teaching English as a Second Languare. . . . The approach is so human and practical."—Dr. Virginia French Allen, lecturer in English, Department of the Teaching of English and Foreign

Languages, Teachers College, Columbia University.

"I am sure that this will be a useful book and of particular help to those in foreign countries who are called upon to teach English without having had some special preparation for this task."—Dr. Eugene A. Nida, Translations Department, American Bible Society.

"The book seems to be thoroughly done and displays sound scholarship. Because of its point of view—directed as it as to the amateur who wishes to help people to learn English— it constitutes an original contribution of real value. To the best of my knowledge it is accurate, based on a full knowledge of current developments in the field, and open-minded with regard to the sometimes conflicting tndencies in English instruction."—Dr. Clifford Prator, foreign student adviser and associate professor of English, University of California, Los Angeles.

ABOUT THE AUTHOR: Earl W. Stevick is associate professor of linguistics, Scarritt College, Nashville, Tennessee. At the present time he is doing language research work in Africa on a Ford Foundation Fellowship.

A graduate of Harvard University, he received the M. A. degree from Columbia Teachers College, where he specialized in teaching English as a second language. He received the Ph.D. degree in general linguistics from Cornell University.

Dr. Stevick has had experience in teaching English in a variety of situations. For three years he was an instructor in English at Barnard College. He has been a teaching fellow at Cornell University, a supervisor of oral classes at the American Language Center of Columbia University, teacher of English at the Presbyterian Labor Temple, tutor for foreign students at Harvard College, and has taught English to foreigners in Philadelphia community centers.

Published May 6, 1957 by Abington Press 144 pages--$2.50

Christian Ethics, by Georgia Harkness

A Guide to Christian Action in the Light of the Gospel . . . .

Recognizing that there are already many good studies of Christian ethics designed to explore the historic pronouncements of the past or to deal with specific contemporary ethical questions, Georgia Harkness has written a study which seeks to clarify the biblical authority for Christian ethical principles and to show the application of these principles to modern life. Entitled CHRISTIAN ETHICS,

this study was published March 11, 1957.

While pointing out that no human mind can so fully enter into the divine-human consciousness of Jesus as to say what decision he would make in every concrete case, Dr. Harkness yet shows that the Gospels provide us with an adequate, dependable, and indispensable guide to Christian action.

The first five chapters of the book deal with the biblical foundations of Christian ethics. The remaining seven chapters are concerned with the application of ethics to the demands and decisions of personal and social life. Some of the topics treated are marriage, divorce, monogamy, birth control, sex relations, work, drinking, ownership of property, racial prejudice, war and revolution, legitimacy and limits of coercive power, the place of culture in science, art, and education, and so forth.

CHRISTIAN ETHICS is written in the clear, readable style which has characterized Dr. Harkness' previous books. It was the March selection of the Religious Book Club.

THE AUTHOR: Georgia Harkness is one of the best-known contemporary teachers in the field of applied Christianity. A professor of applied theology at the Pacific School of Religion, Berkeley, California, she is teaching during the present year at the Japan International Christian University.

Before going to Berkeley, Dr. Harkness taught at Garrett Biblical Institute and at Elmira and Mount Holyoke colleges. Her other books include FOUNDATIONS OF CHRISTIAN KNOWLEDGE, BE STILL AND KNOW, THE MODERN RIVAL OF CHRISTIAN FAITH, THROUGH CHRIST OUR LORD, PRAYER AND THE COMMON LIFE (a winner of the Abington Award).

240 pages—$3.75

Hymn Tune Names, by Robert Guy McCutchan

A Pioneer Work on the Origins of Hymn Tune Names . . . .

Leprous Jew . . . Evening Shade . . . Old Hundredth . . . Veni Creator Spiritus . . . — How did these hymn tunes get their names?

The answer is to be found in HYMN TUNE NAMES, published June 10, 1957, which presents authentic background information on some 2,000 hymn tunes. This pioneer reference work in a field with little literature is the product of years of painstaking research by the noted hymnologist Robert Guy McCutchan.

In Part I Dr. McCutchan tells how the suctom of naming hymn

tunes came into being and discusses some of the ways tunes got their names. This part prepares the way for the four useful indexes to follow:

I Alphabetical List of Tunes

The names; meter markings; first phrase of melody; composer or source; date of writing or first appearance in print; alternative names; comment on the background and significance.

II Melodic Index

This will enable musicians to locate the name of a tune by the opening measures.

III Names Not Included in the Alphabetical List

This lists tunes which were mentioned in the discussion of Part I but not included in the first index.

IV Index of First Words or Lines of Hymns

Lists the author and tune or tunes to which the hymn is sung.

HYMN TUNE NAMES will be an important reference book for the library of every choir director and organist. It will be of interest to all who want an unusual work on sacred music.

THE AUTHOR: Robert Guy McCutchan is dean emeritus of the School of Music of DePauw University, Greencastle, Indiana. He organized and directed the Conservatory of Music of Baker University, Baldwin, Kansas, for six years. He holds the B. Mus. degree from Simpson College, Indianola, Iowa.

Dr. McCutchan edited THE METHODIST HYMNAL, and is the author of several books and monographs on hymnology, including OUR HYMNODY (a companion to the Methodist Hymnal) and HYMNS IN THE LIVES OF MEN. 208 pages--$3.75

Texts and Themes for the Christian Year, by Paul E. Holdcraft

A Reference Book of Suggestions for Sermons . . . .

Published June 10, 1957, TEXTS AND THEMES FOR THE CHRISTIAN YEAR, by Paul E. Holdcraft, is a collection of biblical texts (King James Version) and suggested sermon themes for special days, seasons, and observances of the Christian year.

The themes are not sermon outlines or treatments of the text, but will provide initial ideas from which sermons may be created. For each scripture text several subjects or themes are proposed.

An introductory chapter presents a brief historical outline of the Christian year, and points out special characteristics of the most important observances. A bibliography directs the reader to more com-

phehensive studies of this subject.

Conveniently arranged, TEXTS AND THEMES FOR THE CHRISTIAN YEAR will be a most useful reference book for every pastor. The table of contents serves as a subject index, and there is also an index of scriptures.

The special occasions covered include Epiphany, Palm Sunday, The Ascension, Pentecost, Trinity Sunday, Brotherhood Week, Race Relations Sunday, Christian Education Week, Mother's Day, Father's Day, Communion, Memorial Day, Rally Day, Rural Life Sunday, World Temperance Day, Thanksgiving, Youth Week, and many others.

THE AUTHOR: Paul E. Holdcraft is well known for his series of helpful booklets for busy preachers. Among these are QUICK QUOTES FOR CHURCH BULLETINS, SNAPPY SERMON STARTERS, 440 MORE SNAPPY SERMON STARTERS, 101 SNAPPY SERMONETTES FOR THE CHILDREN'S CHURCH, CYCLOPEDIA OF BIBLE ILLUSTRATIONS, SNAPPY SCHEMES OF CHURCH FINANCE, and SNAPPY SKETCHES FOR CHURCH BLACKBOARDS.

Dr. Holdcraft is pastor emeritus of the Old Otterbein Evangelical United Brethren hurch in Baltimore, Maryland. 96 pages--90c

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The General Convention on Christian Education will be held next year at Columbus, Ohio, as per the following announcement:

"General Convention on Christian Education and National Christian Youth Council of the African Methodist Episcopal Zion Church will be held in Caldwell Temple, Columbus, Ohio, July 20-25, 1958. Dr. J. Dallas Jenkins, Minister, 524 E. Long Street, Columbus, Ohio. Theme: Our Christian Witness for Freedom. Motto: Living, Preaching, Teaching. For further information write: D. Victor J. Tulane, Executive Secretary, 1225 S St., N. W., Washington 9, D. C. Christian Education Dept., A. M. E. Zion Church, 128 E. 58th St , Chicago 37, Ill."